

E. 1799. (2)

1619.

Historie & Policie RE-VIEWED,

In

The Heroick Transactions of his Most
Serene Highnesse,

OLIVER,

Late

LORD PROTECTOR;

From his

CRADLE, to his TOMB:

Declaring his steps to Princely Perfection; as they are drawn in lively Parallels to the Ascents of the Great Patriarch Moses, in thirty Degrees, to the Height of Honour.

By H. D. Esq.

Claud. de Theodos. *Solus meruit regnare rogatus.*

LONDON, Printed for Nathaniel Brook, at the
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History & Politics

REVISED EDITION

THE HISTORY OF THE
BRITISH EMPIRE



OF THE
BRITISH EMPIRE

EDITED BY
J. H. B. PHILLIPS
AND
J. H. B. PHILLIPS

LONDON

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To the Most Serene
HIGHNESSE,
OF
RICHARD

By the Grace of God,
LORD PROTECTOR,
Of England, Scotland, and
Ireland, &c.

*Chara Dei soboles, magnum Jovis
Incrementum.*

Pardon, Great Sir, the com-
pellation; for though it
be a piece of an *Ænead*
(some will think of flattery) yet
it is very manifestly, your most

The Epistle

*Third
Trans-
cend.
Ascent,
P. 271.*

Serene Highnesse his Birth-Right,
and plain prophetick truth, as is
made more clearly to appear in one
of those Parallels, that treat of your
happy Promotion and Succession to
the Throne, where you now sit.

As for the imputation of flattery,
it is known that I have ever so much
abhorred from all that, and those
subtile Artists of Fortune, who
make a Trade of it, that whilst I
have been conversant in the Courts
of some great Princes, and particu-
larly known to many of their per-
sons, I have been alwayes most se-
verely taxt, of too much of the o-
ther extreme: much lesse should I
dare to offer any thing of that now,
to your most Serene Highnesse,
who are known to hold so much of
the vertue, of your most Renown-
ed Father in you, as to be better
pleased to meet with an enemy, in
open

Dedictory.

open field, than a flattering friend
in your Privy Chamber. Insomuch,
that I am afraid to tell your High-
nesse, some notorious truths; how
all we your people, look upon you,
as our second *Joshua*, in the place
of our second *Moses*, as full of the
spirit of Wisdom, Courage, and
Piety, as he was, and that we can-
not at all doubt, but your successes
will be likewise most proportion-
able to his; how Walls, and Ci-
ties, shall fall before you, Gyants
wax pale, Rivers retire back, the
Sun it self stand still, and as many
Kings will undergoe your yoke.

I am afraid to tell you Sir, how
we, that are your people, are all of
us employ'd, in planting more
Bayes, and Laurel in our Gardens,
to en-garland your Victorious
browes, before you come to a Bat-
tle. In fine, I am afraid to tell

The Epistle

you, how all our hearts, like Roses, withered upon the death of your glorious Father, now begin again to bloom afresh, and newly to open our selves, at the benigne, gentle, & glorious, Princely Aspect, of your most Serene Highnesse: No, I know to tell your goodnesse any thing of this, would be but to offend it, and to commit a sacrilege upon your most precious time: So Ile forbear, and onely prosecute my petitions for more pardons still; and Princes upon their first inaugurations, seldome deny any, whose crimes carry not some extraordinary atrocity with them; much lesse can I doubt of indulgence, from your most Serene Highnesse, who are a Person so composed of Grace, and Clemency it self.

! Your pardon therefore gracious
Sir

Dedicatory.

Sir again, that I presume to address these poor unpolisht papers, to so great a Patronage as yours. Indeed, mighty Sir, if that the transcendency of the Subject, treated on in these Discourses, had not given me great encouragement, I should never have dared to offer this Piece to your view, much lesse to your protection: but it being conscious to it self, that it contains nothing, but meer Commentaries upon your glorious Fathers Words and Actions, it humbly conceives, that your Highnesse has so great a propriety in it, and that it has so near a Relation to your Highnesse, that it boldly begins to challenge, your most Serene Candour, and particular Protection: and would argue me of an extreme insolence, to go about to seek for its Birth, under any other favour. For may
it

The Epistle

it please your Highnesse to take it as a little History, of your most Renowned Father; who should it come to for Licence, Approbation, Countenance, and Priviledge, but your Sacred self, who are the Compendium of his incomparable Life, and the living Epitome of all his Perfections, and are growing up very speedily, to be as great a Volume.

May it please your Highnesse, to take it as a piece of Architecture, or Mosaick Work (as it is) erected upon the Memory of your deceased Father; whom should it have recourse to, for its Pillar, and support, but onely your Highnesse, who are the moving Model of all his Great Actions? And may your Highnesse please to take it, as a Table or Picture, of your Princely Father; Who is more concerned

Dedicatory.

cerned in it, than your Gracious self, that are as much the lively Image of his Vertues, as of the Majesty of his Person.

Thus then, for the scope and businesse of the Book, I dare affirm it to be without exception, great and good, and so I dare present it boldly to your most Serene Highnesse, and avouch it equal to any Kings Cabinet whatsoever in the World ; though truly for the rusticity of its dresse, which is meerly my fault, it may not be, for ought I know, admitted by the over-curious. The plain truth is, and I am not ashamed to acknowledge it to your Highnesse, that I have been so intent upon the maine matter, that it may be I have neglected something of the form, or to give it the due dresse and ornament of Language ; and to word it truly as it should have

The Epistle

have been, would have required no lesse than the pen of a Seraphim: but my comfort is, that your Highnesse, like your great Father, in that as well as all his other Excellencies, has been ever a most declared enemy to that kind of pitiful ostentation of words, as well as cloathes, and knows how to make a value of a pure Oriental Pearle, though covered with a course shell, and how to accept of a precious sweet Perfume, though shut up within an abject Box. So I hope it shall not offend your Highnesse, and that will suffice me, not to have imitated those that preserve Oranges and Limons, who neglecting the rich juice, and inside of the fruit, do candy and preserve the meer Rine, and outside onely.

But yet I have another pardon to beg of your most Serene Highnesse,
which

Dedicatory.

which must be granted, after all this, or I am eternally ruined, and that is, for daring to undertake, or touch with my rude hands, this most curious piece of Mosaick Work, which should serve for a Monument upon your immortal Fathers Memory, well knowing, that no tongue which has not expressions equal to his Expeditions, or a pen that cannot parallel his Sword, is capable to deliver any just Character of him.

What Language, Pen, or Pensil, can possibly delineate, that most invincible Spirit of his, that encountered Men and Devils, and associating the Kingdom of his Vertues, to the force of his Armes, broke through all obstacles, to Crown his inspired purposes? how he in the hurry of War, and glory of Peace, bearing thunder and
olive

The Epistle

olive branches, throughout these Kingdomes, now blest under your most Gracious Protection, has happily rendered himself amiable at one time, and terrible at another, and yet ever prosperous, and awful in both?

No, it is impossible for any Mortal to do it, His own Acts onely can speak for him, and for ever will do more, than all the *Panegyricks* in the World can: For the Rose we know, is sufficiently beautified with its leaves, and the Sun with its Rayes, and no more can our praises arrive at his perfections, than humane Arts can reach those of Nature.

But this piece of infinite insolence, I stand now guilty of before your Highnesse, and unlesse your Gracious Serenity be pleased to pardon me, I must perish,
even

Dedictory.

even in the Haven of Hope.

And Mighty Sir, to make some satisfaction, for my present audacious attempt, I will hereafter strive, better to resemble those devout adorers of the Sun, who not being able to affixe Crowns, and Garlands, upon the head of his Statue, burnt Flowers alwayes in sacrifice to it, to make their odour mount to the Heavens: So, since I can never be able to Crown his deceased Highnesse his Merits, with my weake humane praises, I will humbly offer up to Heaven my prayers and vows, for your eternall prosperities, who preserve still, the *Idea* of his late Highnesse his Authority, and Majesty, as well as that of his Sacred Person, here amongst us; and that Ile do constantly,

The Epistle, &c.

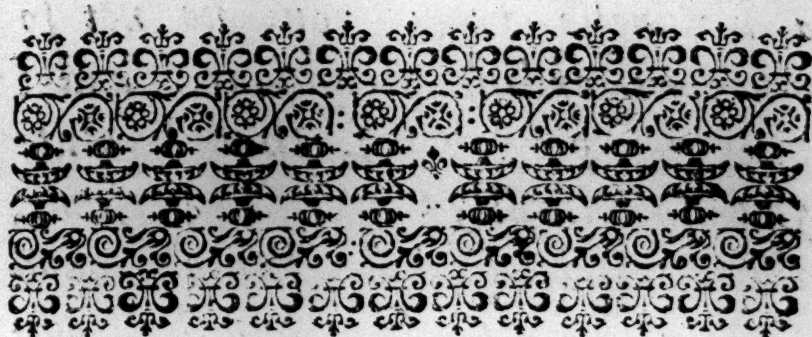
stantly, with all submission, due
to your most Serene Highnesse his
most Heroick, Sublime, and true
Princely Qualities, as becomes,

Most Gracious Sir,

Your Highnesse his most de-
voted, obedient, faithful,
and loyal subject,

H. Dawbeny.

The



THE
EPISTLE

To the several sorts of
READERS.

Readers, if you are Persons any way pre-engaged, or tyed to any present Factions, or Parties of the Times, I am bold to tell you beforehand, that I will neither ask nor expect
a a kind-

To the Reader.

a kindnesse from you, no not so much as ordinary candour: and I pray you pardon me, that I salute you so plurally; for I presume, there will be whole Junto's, and Cabales of you, soon bundled together, to sit in Judgement upon, censure, and condemne, this little Infant, upon its first peeping into the World; And this I cannot but conclude, from the over-forwardnesse of some of you, to asperse its innocency, when lying in its first bed, and loose sheets in the Print-house; nay, while some part of it, remained yet in the womb of the Presse, so could not be swaddled up into a Volume.

Howsoever, I shall now advise you, (for your own good, more than mine) for take it how you please, I am indifferent) to suspend at least, so much of your partiality, as may otherwise offer violence to your reason,

To the Reader.

son, till you have heard all the Evidence read, which this little Booke will exhibite in its own behalf, and that you have found the Warpe, and the Woof, then censure on, and passe your judgements how you please.

In the mean time give me leave, as most concerned, to advocate in my own Childs behalf; to obviate some, of your objections, that you have bolted out already.

And the first is from you, O you envenom'd Party, that shoote out your Arrows, even bitter words, against the precious Memory of his late Mosaical Highnesse, and striving to trample on his ashes, are pleased to think too much of Panegyrick said of him, in the very Title-page.

I shall not now stain paper, with any of your impure language: but

To the Reader.

refer you for your further confutation, to the proceſſe of our Parallels, where you will finde him to be a Person as much above your malice, as he has ever eſteemed you, below his anger.

It ſhall ſuffice me to conſider, that if men will be now adayes ſo curious as to vaunt to ſee ſpots in the Moon, where will they not finde a fault? and if baſe envy will go about to ſhake an egg, what will it not do in a Meadow? It is notorious, that the Almighty handy-work, the Creation it ſelf, could not ſcape the carping of a ridiculous Momus, who would needs undertake to correct the Divine Artifice, and perſwade the World, that the All-wiſe Creator, was very much overſeen, in planting the hornes of the ſavage Bull, and other Beaſts ſo armed, over their eyes, and that it had been much more accom-

To the Reader.

accommodation for those Creatures, if their eyes had been set over their hornes. I should desire likewise, that these our venomous Momus's, would set their hornes for spectacles under their eyes, and try whether they can better spy out their exceptions against our Mosaick Parallels.

The next sort of enemies that I hear this little Infant has encountered, are indeed something more modest, but as I take it, they are, too, a little more nice than wise, (as our Proverb hath it) the very method forsooth, of this Discourse, giving great scandal to their tender consciences, and they are so deeply offended at it, that they cry out upon it, phy, a Parallel, or Comparison with Moses? O abominable prophanation! Truly, I should be very unwilling to scandalize any weake Brother, and

To the Reader.

more troubled, not to be able to satisfy his scruple, if he please to be satisfied: and certainly, this Piece is not the first that has gone that way, we have very sufficient presidents, and authority too, to warrant us. Have we not seen a compleate Parallel, between Elias and Dr. Luther, even to the Chariots of Israel, and the Horsemen thereof? and another betwixt his Successor Elisha, and Mr. Calvin, to the double portion of his spirit, and many of our Modern Doctors, put in scale with some of the Apostles themselves? Nor has this way of comparison, been taken up onely by Divines, in honour of their own Function; but many Parallels we finde in Print, between some of our late Kings, how well deserving, I say not; and some of those holy Princes, and Prophets of Gods own people, as David, Solomon,

To the Reader.

mon, Josiah, Hezekiah, &c. and one very expresse Parallel, between Queen Elizabeth of famous Memory, and that great Princessse and Propheetesse Deborah. Then why should not our late incomparable Prince, and Protector stand as well placed in line Parallel, with that glorious Patriarch Moses?

But now I hear of a third expedition prepared against us, another body of enemies, much more numerous, but lesse dangerous far, than the former, and yet they march furiously, and come to storme our little Work for a meer counterscarp of flattery; but they will finde it by their approaches, to be a solid Brest-work of truth, able to endure all their battery, and that too so well lined with vertues truely flankerd, and well furnished with regular redoubts, and redoubted truths, that

To the Reader.

they must be beaten off with losse of honour, if not of themselves.

There is no man sure lives, that dare deny the ground-work of all our Mosaical Ascents, and Staires to Princely perfections, to be the indubitable dictate of the Spirit of God himself: and that all the foundations of our present Parallels, are most unquestionable truths, we have as much certainty, as any humane authority, experimental knowledge, or ocular evidence, can possibly make out. Now I would fain know, how two such mortal enemies, as truth and flattery are, can possibly squat in the same Form? Besides, it is certain, that no beatified thing, as our second Moses is now without dispute, can be a subject capable of flattery; but let his late Highnesse be reduced again, to his humane condition, and consider his due deservings, then tell
me,

To the Reader.

me, whether all our grateful acknowledgements, and most extended Panegyricks, can possibly reach his transcendent merits? Much lesse then sure can any man over-reach so far, as to have his commendations reputed flattery, unlesse he should fall into prophanation, or flat blasphemy, which I hope the most malicious eyes in the World, shall never be able to finde out upon us here.

He was indeed more truly that, which Pliny said of his Emperour, *Vir hoc sæculo major, & dignus fabulantium miraculis vatum, qui tantum super omnes posterioris ævi Principes eminebat, quantum a privatis cæteri principes recesserunt:* He was so much above the present pitch of men, that nothing but Romance can reach his Actions; and he as far surpassed all other princes of this later Age as any of those
Princes

To the Reader.

Princes, have out-strippt private persons. What panegyrick then, can be too great for such a prince? what humane praise can ever amount to flattery? I must in the mean time acknowledge something of obligation to this sort of enemies, who are pleased to think my poor pen so capable to reach that, as to over-reach it so, which is a Subject onely fit for the pens of Angels, and whose praises, ought truly to be written with a stile of fire, or point of Adamant, and so engraven upon the gates of the Temple of Eternity.

Now though I have pretty well, as I hope, got my self clear of a possibility of flattery, yet I am now cast upon another exception of my nearest friends, whose kind pity treats me more rigourously, than all the enemies cruelty, and I must cry out with the Poet, Pol me occidistis amici, indeed
at

To the Reader.

at once they both pity and persecute me, for undertaking so difficult, if not impossible a task, as to carve such an Illiad in a Nut-shell, or to go about to bind up in such little skins, so voluminous an Argument as to give the World an account of this incomparable person, from his Cradle, to his Grave, a thing more equal to large History, than a Paneygerical one, and of which, as the Evangelist tells us, of our Saviours Words and Works, that the whole World would not be able to contain the Books, that might be written.

Indeed Gentlemen, it will not be denied by any (shall be more confest by me, though parcel guilty of the same crime) that he who shall take presumptuous pen in hand, or dare any other way undertake, to give the World an exact Survey, of all the particular great dispensations, and
Divine

To the Reader.

Divine indulgencies, vouchsafed to this high Favorite of Heaven, will quickly find himself overset in a Sea of Blisse. It is not therefore my Design at present, to sail in, much lesse to fathom, that Abyss, or delineate the whole Series of the Almighty providence, over his most precious Person, in every particular circumstance, from the first span that Nature measured out to him, to that immensity, which he afterwards so happily arrived at: it being no lesse than impossible, as the curious in that Art inform us, to polish so much as the nailes of pieces of so great a Perfection. Nor indeed is it more impossible, than impertinent, to go about to prove, that there is, and has been ever, from the first minute to the last of his life, a most gracious and indulgent providence, over his late most Serene Highnesse, his person,
and

To the Reader.

and proceedings, by all the singular foot-steps of it; it being to light a Candle to the Sun, to dilucidate that which is already more clear to all that do not wilfully shut their eyes, than if it had been written with the Rayes of it. I shall therefore satisfie my self, and I hope all ingenuous Readers, at present, to pick up some of the most remarkable particulars, that we may best moralize to our own instruction, and all impudent gainsayers, greater confusion: and that we may learn to make this use of it above all uses, that is to march out of all our old animosities, and submit our selves to the gracious power that is now over us, and acknowledge it to be the clear resplendent Ray, reflected upon us, from the infallible foundations of the eternall Law.

This is the uttermost of my design at present, and so I will be bold to
begin

To the Reader.

begin at the foot of the Mosaick Mount, and shew you his late most Serene Highnesse tracing the steps of the great Patriarch Moses, to the sacred summity of the Mount it self, and highest pitch of all princely perfection; and make good the parallel from their very Births, to their Triumphant entries into their blessed Tabernacle of Repose, and there to the happy expiration of their purified Souls upon the top of Pisgah, from thence to their glorious Graves, and from thence to the Magnificent Memorials, and Eternal Monuments, which they have erected in the hearts of all men: The Ascents which these two great Personages stand parallel in, amounting in all to thirty Degrees of Glory.

So friends farewell, and enemies much good do it you, if you please, fall to and welcome, if you like it
not

To the Reader.

not you may leave it; and though you curse me for my cookery, yet I shall continue, with the Apostle to pray for you, That the Lord would give you understanding in all things, and me his grace, in whatsoever state I am, therewith to be content; and that we may all meet, in the unity of the Spirit, and bond of perfectnesse; which holy conspiracy that we may all happily agree in, we must all resolve to lay by all spleens and distastes whatsoever, and let them passe away with the old year, and think upon nothing now, but to take up new thoughts and better affections, with this new one coming in: we must forget all old grudges against, and ungrateful misprisions of our old departed Prince, and good Protector, (who though he was an incomparable Person, yet no wonder if he could not please all men; for

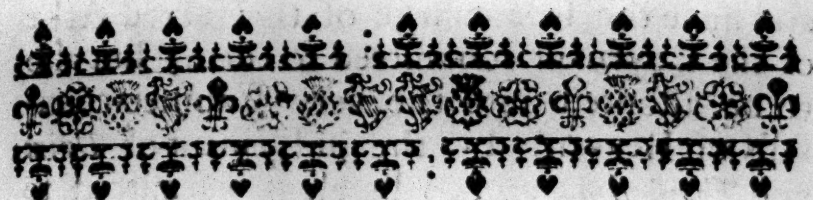
To the Reader.

for that is more (they say) than God himself can do, raining, or shining) and dispose our selves to the cordial and sincere service of this our gracious new one, who is now set over us by God, and his own Divine vertues, and has nothing in him but celestial sweetnesse, and is truly to be called, if ever Mortal was, the Delight of all Mankind; which Great and Gracious New-Years-Gift, that we may all receive, from the bountiful hands of Heaven, shall be the constant, as it is the instant prayer of,

Your humble servant,



H. Dawbeny.



The First ASCENT.



Moses was Nobly Born, extracted Exod. 2. 1.
from an extraordinary Race,
the most sacred Tribe, and
Principal Family in *Israel*, the Exod.
House of *Levi*. A most No-
ble House indeed, of which
the Lord himself had so high

and honourable an esteem, that he made it as Deut. 18. 2
it were, his own Impropriation and Inheri- Exod. 28.
tance; entailing upon it, all his own Menial
Attendancies. O most unvaluable Privi- Levit. 8.
ledges, and Prerogatives of a Family! not Num. 4.
onely to be made the sole Household servants Num. 8.
of the Living God; but to be set apart, to eat Levit. 29.
at his own Table, feed on his proper Sacri- Num. 18.
fices, and to have, as it were, the Monopoly Num. 3.
of Altars, and all holy things. O thrice hap- Num. 18.
py honours of a House! not onely to be (as 50, 51.

Deut. 10.8 it were) of the Lord of Hosts own Life-guard,
 Num. 3. and have the sole charge of the sacred Arke
 Num. 18. of the Covenant committed to them; but also
 to be adopted into the very Cabinet-coun-
 Exod. sellers of Heaven, by the judgement of *Urim*
 28.30. and *Thummim*, and to be alone permitted to
 have a free and frequent ingress, into the
Sanctum Sanctorum it self. This was in short,
 the sacred Family, selected by the Almighty
 Jehovah himself, to be, as it were, his Princes,
 Peers, and onely Familiars, here below, the
 onely Grandees and Favourits of his most
 Magnificent Court upon Earth, which was
 to be establishd in his most holy, glorious, and
 costly Temple at *Jerusalem*: as is to be seen
 more at large in the whole course of sacred
 Scripture; to which holy leaves, I humbly re-
 fer every ingenuous Reader, for a further
 satisfaction in all these Particulars.

The Parallel.

Indeed, when we shall have duely consider-
 ed, the great care, and holy caution, the sacred
 Scripture it self ha's taken throughout, in the
 recommendation of the Nobility of divers
 persons, we may very well conclude with the
 Heathen Orator, (what may be too as good
 Divinity as Philosophy) *Deorum Immortalium*
 Plin. in *munus, & primum videri & maximum, in lucem*
 Paneg. *statim felicem venire.* Nobility of birth, is
 Constanz. the first and greatest gift of God. I say, the
 first

first and greatest temporal dispensation of Heaven, is, to be born Noble, and so soon to be within the lists of felicity, as of nature; why else should we find such an exact account of the Nobility of this our great Prototype *Moses*, of the three valiant Children, held in the Captivity of *Babylon*, and that of the most valiant and renowned *Eleazar*, and divers other persons since the universal Deluge? which particulars are now too long to be insisted on. Nay, that Nobility of blood was in the like esteem both with God and man too; before the Flood, in the very first Age and Infancy of the World, will be quickly made appear, by the delineation of the Genealogy of *Noe*, which the holy Spirit is pleased to deliver to us, as if it intended, as it were, to act the part of a Herald, in giving to us the large Series of all his Generations: it seeming not onely to make way through all the Patriarchs, from whom he was descended; but to give a punctual rehearsal to us of all their Titles, and Signiories, of all their singular Acts and Achievements, and then concludes in the next Chapter, *Hæ sunt generationes Noe, vir justus erat atque perfectus*: This is the Genealogy of *Noe*, he was a just man and a perfect. If then Nobility of birth be a blessing so considerable in the eyes of the Lord, and infer'd by his holy Spirit, to be of no little avail to us in the way of vertue, and an apparent step to Piety and Sanctity it self; It will not be, I hope, thought incongruous, to bring our glorious

Genes. 3.

Genes. 6.

second *Moses*, to encounter the first, upon this his first Ascent; and, as in all the rest, we shall find them sweetly kissing and embracing each the other. And yet I cannot say, his late Highnesse was extracted from so Priestly a Family, but altogether as Princely, being lineally descended from the loynes of our most Ancient *Brittish* Princes, and ty'd in near alliances to the blood of our later Kings, as by that thrice Noble Family of the *Barringtons*, and divers others; which to make a Petigree of, would take up more paper, than we intend for our Volume, and make me appear more a Herald, than an Historian. Nay, indeed, should I but go about to prove, his Highnesse most illustrious House Noble, I should commit a sacrilege in the Temple of Honour, and onely violate his most glorious Family, with a more solemn infamy.

His Highnesse is unquestionably known to have descended from such a stem of Princely Antecessors, that whole Ages, which wast Rocks, and wear out Elements, have never altered to lessen, but rather advance the honour of his great House. He was derived from such a Family, that we may better say of it, than what was of the other, *ex qua nescit aliquid Mediocre nasci*, from whence nothing ordinary can proceed; as is likewise made notoriously evident, in those other most eminent persons of Honour, now living, who are blest with a share of his incomparable blood: who have spread their glory abroad, so well as at home, and built them-

themselves such Trophies, in the hearts of their very enemies, that eternity it self must celebrate ; so no time can ever be able to demolish, or reduce into oblivion.

And that I may not be thought to flatter so great a truth, I will be bold to hasten, and abruptly conclude this first point of our Mosaical Parallel ; with saying onely , that this sublime Person, his late most Serene Highness, our second, as the first great *Moses*, came into the World, like a Princely Pearl , and made it appear, by the quality of his *Orient*, that if Nature pleased to equal his birth, to the best of Noble-men upon Earth , he would equal his vertues to his extraction ; as we shall see more plainly , when we mount a little higher, upon our Mosaical Ascents, and Parallels.

The second Ascent.

Exod. 2. 2.

Moses was from his Cradle blest with a very beautiful body, for which he was most remarkable, in his infancy, so the sacred text tells us, that he was a fair and goodly child. Now, that bodily beauty is an indubitable blessing, and a Ray of the Divinity it self; none sure but a monstrous *Thersites*, or a *Mopsus* will dispute, and none, but an errant Apostate from Christianity, a meer perfidious and profane *Manichee*, dare deny. Does not the Lord himself proclaim, as he is the God of Nature, that beauty and graceful comlineffe of body is entirely his gift? Nay, ha's he not often imployed this his own glorious dispensation, to be an instrument of his mighty wonders, a lightning flash of his power, and as a resplendent Torch of his greatest Victories? which his All-Wise Providence would never have done, did he not only approve the nature of, but intend to give the greatest honour to, that his own dispensation. Thus was the Lord pleased, to make the beauty of our little *Moses* the cause of his miraculous preservation, by affecting the heart of *Pharaoh's* daughter. And therefore we find

Ibid.

it

it to be expressely said of *Judith* likewise ; *Dom-
 minus hanc in illam pulchritudinem ampliavit, ut* Judg. 10. 4
incomparabili decore omnium oculis appareret,
 The Lord so amplified her beauty, that she
 should appear incomparable lovely, and al-
 lure the eyes of all that should behold her :
 So God, purposing to stay the violent streams
 of *Holofernes* his arms, though he could with
 his omnipotent hand, have buried that vast
 Army, in the bowels of the earth, as he did
Corah and his Complices, or have call'd out,
 from the center it self, millions of arm'd men
 in *Cadmean* equipage (equal to the Poets fan-
 cy) to have destroyed them, or might have
 (by an expedition of Angels) dispatht the Chron 2. 3
 businesse again, as he once did upon the host
 of *Senacherib*, under the command of inso-
 lent *Rabshekeeth*, their proud Captain General:
 Yet he was pleased, without stretching of his
 hand forth, to any other miracle, to raise the
 beauty onely of a gracious widow, to tri-
 umph over all those dreadful Legions, and to
 wage war with the most puissant Monarch of
 the world. Nay, it is expressely said, that God
 himself added a certain air, mine, or garb of
 attractive parts in *Judith*, to surprize the
 Cittadel, the heart, of that barbarous Com-
 mander ; that he, being made more drunk
 with love, then with wine, might be more ea-
 sily taken in the snare of her eyes, and sacri-
 fice his unhallowed head, to her fair hands.
 Nay, the Lord fought with the self-same wea- Esther 8.
 pon again, and raised onely the same arms a-

gainst, the proud and imperious *Haman*, to confound him with that lovely Engin onely. For when he was upon the point to command, the throats of infinite numbers to be cut, of Gods own people, as sheep mark't out for the slaughter: The omnipotent then, onely oppos'd a poor frail female beauty against him, which tumbled him from the top of Fortunes wheel, and made him to swing under an elevated gibbet; God so turning in an instant, by the power of an excellent beauty onely, the heart of a savage, Prince, from a Lion to a Lamb; and making *Assuerus*, clean contrary to his great Favorites design, to preserve the lives, and confirm the safety and liberty of his people: Nor is this high verity remarkable, onely in feminine, but also masculine beauty, which, besides the instance of our *Moses*, God himself seems to confirm in his election of *Saul*, to the government of his own people, of whom the greatest commendation we find written, is, that he was a very proper man, and when he stood amongst the people, he was higher then any other, from the shoulders upwards, and that there was none like him, for beauty of person, amongst all the people. I could be infinite in particulars, to dilucidate this divine dispensation, and tell you, how the All-wise God thought fit to confer that extraordinary favour, on all his principal servants, as *David*, *Solomon*, with all the rest of the Princes and Prophets of his people, not any one of which do we finde mark't

1 Sam. 10.
23, 24.

mark't out with any deformity, a thing in it self so unpleasing to God, that he has, by positive Law, banisht all such persons, not only from serving at his holy Altars, but from a capacity to bear any civil charge : But I must hasten to our beloved Parallel, so shall conclude this Ascent with some remarks upon the person of our blessed Saviour himself, whom all antiquity ha's delivered to us, to have had a most excellent humane beauty ; and that doctrine of theirs, is not only grounded upon those many mystical, and indeed incomparable, beauties attributed to him in the *Canticles*, but more positively and clearly collected, out of that most remarkable passage of the Psalmist, *Speciosus forma præ filiis hominum*; Thou art fairer then the children of men, from whence, I say, all the ancient Doctors of the Church, do unanimously conclude and assure us, that our blessed Lord and Saviour, expressly selected for himself, a most excellent beauty of body, and an extraordinary supream grace of speech. Nay, *Nicephorus* goes about to describe to us certain lineaments of his body, his exact stature, colour, and perfect proportion of parts, which he pretends to draw out of all antiquity, and delivers them in all to be most gracious, lovely, and specious : from whence we may draw this most excellent use, to teach us [that since the Lord was pleased voluntarily to dispoil himself of all Honours, Riches, and worldly greatnesse, to give us an example of his high humility: yet would,

not-

Deut. 23.

Psal. 45.

Niceph. l. i.

notwithstanding, consecrate this thing called Beauty, in his own most illustrious person, and that of his blessed Mother] what value we ought to set upon so heavenly a gift, and how careful we should be, never to prophane it ; So I passe to the *Parallel*.

The Parallel.

We have seen in our *Ascent* the beauty of our *Moses*, and divers other persons, besides that of our Saviours, celebrated in holy Scripture ; and truly, I must be bold to adde ; not without a great deal of reason ; for, the more admirable sure the piece of workmanship is, when it duely examines and contemplates it self, ought more to incite a man, and raise him to a higher love, and greater praise of the workman, which is (if the word may be pardoned) God himself, and he that has the fairest preparation, in his bodily Fabrick or Structure ; reason justly requires of him, that he should order his manners proportionably, and, according to the perfection of his soul, endeavour to make her appear more fair, being lodged in so compleat and well-proportion'd a body : And they that shall abuse this fair and inestimable gift of Heaven, to any impious, fond, carnal prophanation, by devoting that, and themselves to any sensual, sordid, brutish life, do plainly drag the gift of heaven, and Divinity it self in the dust. Nay, they are
guilty

guilty of a more barbarous ingratitude, than they that steal Silver and Gold from the Tabernacle, to make Altars to *Baal* or *Ashteroth*; or, that light their Lamps at the Altar-fire of the Omnipotent, to make pillage afterwards of his Temple; or, that take bread from the Master of the house with one hand, and stab him with the other.

Well then, it may be granted, that a beautiful and well proportioned body, is an indubitable gift of God, and that the Lord confers it ordinarily, upon his dearest Saints and Servants. And I hope it will no more be doubted, whether the same All-wise Providence, has dealt lesse graciously, in favour of his deceased Highnesse, our second *Moses*, than he has done with the former, and other his dear favourits upon Earth. Indeed but barely to question it, were not onely to argue a simple or malicious blindnesse in the Asker, but would convince him guilty of a perilous prophanation, in the neglect of so much divinity instamped upon his sacred Person; nay would make him appear, impiously to traduce the Almighty Providence it self, to have been lesse careful, of our glorious departed Protectors most incomparable soul, than it should have been, in not preparing for it, an equal body to lodge in, who, with his body, and his soul, was pre-ordained, to serve, as an instrument of Divine wonders, equally with his Grand Archetype *Moses*, that Prince of Patriarchs.

Now,

Now, that we may the better accomplish our happy Parallel, in this beautiful Ascent, it would not be amiss to examine, what kind of beauty, the old *Rabbins*, and more ancient paintings, do deliver of that great *Moses*, and what is agreed upon on all sides to be a beauty, most proportionable to a Prince. As to the former, we find by many ancient Pens, as well as Pensils, *Moses* drawn forth to us, with a goodly, large, and illustrious countenance, a cheerful, fair, and exporrected forehead, (such a one, as *Justinian* wisht his greatest Judges and Generals to have) a severe, but graceful Aspect; a gallant, no gigantick stature, a robustious, yet well proportioned body, and in the carriage, as well as shape, of every limb, a gracious and most becoming Majesty.

Fred. de
Marsel.

Now I appeal again to all but blind men, or malicious, whether this, be not his late Highnesses Picture too? As for the next Quære, what is the most amiable beauty in a Prince, I shall extract it, out of a most excellent Modern Author. *Forma Principis, non tam venustas est muliebris, quam dignitas, quæ in obtutu gestibusque consistit, & quemadmodum Tyrius ait, occulto & potenti introitu, hominum animis illabitur, & Majestas nuncupatur, consistit autem, in decora magnitudine, in proportionem membrorum, in lineamentis aptis, in colore & succo, &c. Deformat hanc speciei dignitatem, quicquid nimis exquisitum est, de Pixide aut speculo compertum, & infra virum.* A Princely form, saith he, carries nothing of effeminate beauty in it, but

but a prerogative planted in the forehead, which consists in looks and gestures, and (as *Maxim. Tyrius* tells us) with a close and powerful entry, surprizeth mens souls, and is called Majesty. And this again consists in a comely largeness, in proportion of members, in apt lineaments, in colour, moisture, &c. This dignity of Princely beauty, is deformed, by any over-curiosity of tricking, or taking any thing out of the box, or borrowing too much from Barber or Looking-glasse, all that, is below a man.

Let any, again, but his Highness's most malicious enemies, say, whether this was not the late Protector's very Picture, and Character too? With this true Masculine beauty it was, that the great *Marius*, though proscribed, strook him to the heart, that was employed to have stab'd him : and made him flee from him, that with so much trouble and difficulty, had hunted and sought out for him. With this glorious perstringent aspect it was, that *Octavianus Caesar*, assaulted the *Assassinate*, and with the vigour (almost celestial) of his Majestick eyes, thunder-strook the villaine, that was otherwise resolved, to have tumbled him down from some *Alpine Precipice*. This is the true, virile, Princely beauty, which our second *Moses* had, in its perfection, equal to the former *Moses*, or either of those great *Romans*, by which he has frequently, confounded Traitors, dash'd all assassins, dissolv'd conspiracies, and rendered himself the wonder of the

Idem.]

the Age. *Adeo tanquam cum virtute ipsa, certamen haberet, hæc nature, sive dignitas, sive majestas, etiam ab iis, honoris, obsequiique tributa exprimit, qui adversus virtutem ipsam conspirasse videntur,* sayes the same Moderne Author; So as if this same Majesty of Princely beauty, would claime priority of virtue it self, exacting the tribute of honour and obedience, from the very haters themselves of, and conspirators against, virtue. I shall close up all this, with what a brave Orator, in a Panegyrick, said to *Constantine* the Great, our Countryman, and one of the goodliest, brave Princes that ever lived upon Earth. *Te cum milites vident, admirantur & diligunt, sequuntur oculis, animo tenent : Deo se obsequi putant, cujus tam pulchra forma est, quàm certa divinitas :* that Nature was sent, on purpose, by God, as a gallant Harbinger, to compose a body for him, suitable to his great spirit, as a stately house for a beautiful Lady to live in, and that onely this exteriour form of his, made him to be beloved and esteemed of all the World, as a certain divinity, or God descended from Heaven.

Plin. in
Panegyr.
Con.

This I am sure, (though malice it may be will not) ought every one of this Nation with as much justice and reason, say, of his late most Serene Highnesse, our second *Moses*, and Lord Protector, who, as the former, was, from his Cradle, known to be a most goodly Child, and during those his first, sweet, and tender years, kept still a very gallant Stature, tall,
and

and freight, as a Palm-tree, and radiant, as a Star; and, as the excellent *Cassiodorus* well expresseth it, he was in all things so accomplished, *ut ne de aspectu Principis possit errari.* Every man might read a Prince in his Countenance. *Cassiod.*

Thus beauty of body, we see, is not a little desirable in a Prince; but if the house answer not to the Frontispiece, what may we else say, but that Nature hath built up a goodly glorious Mansion, to lodge therein a great, though handsome Beast? It shall be, therefore, our endeavour in our succeeding higher Ascents, to make the internal *Moses*, in him, appear equal to the external, that so, foul-faced malice it self, may not have power to deny, the *Parallel* to be most Compleat.

The

The third Ascent.

Moses was a high Favourite of Heaven, from his very Infancy, being then miraculously delivered, from the danger of the waters, upon which he was exposed (as Scripture teacheth us) in an Arke of Bulrushes. O the inscrutable paths of the Almighty ! O the Heights ! O the Depths of Divine Providence ! Here we must pause a little, and consider the great Salvations of the Lord, before we can proceed to accomplish our *Parallel*.

Ibid.

Lo, here we find a little Infant, our great *Moses*, exposed to the mercy of *Nilus*, in a strange bottome, a boat made of Bulrushes, or floating Cradle of Reeds. The poor tender Mother is wholly become heartlesse, and abandoneth her Childe to death, to save him from the Savage cruelty of men, set on work, to destroy innocents, by the direful rigour of a sterne Tyrant. The Aunt, not altogether so hopelesse, but a little bolder, dares to follow the forlorne Infant, at some distance, so as to keep it within the compasse of her eye, endeavouring to see (if she could) what would become of the Child; but her weaknesse, alas, could do nothing to war-

rante

rant him from the imminent danger: Almighty God, in the mean space, is pleased to become the Pilot of this little Barke; he beares it upon the waves, and conducts it without Sails, without Rudder, without Oares, or any other help, of stream or tyde, besides that, of his own eternal, and immense goodness, and so makes it arrive, beyond all humane expectation, in a most happy Haven, and there to discharge its lading in the arms of a Princess, with safety and comfort: A Royal Harbour for such a poor weather-beaten boat, after so perilous a passage.

Now the little Infant is drawn forth by the pity of the Tyrants Daughter, and he who was exposed as a victim to *Pharaohs* cruelty, must be thus, by the Tyrants own Daughter, (his own flesh and blood) preserved to be a God of *Pharaohs*, and to live to bury them, or their posterity, in the bottom of the Red Sea, Exod. 4.
16. who would have drown'd him in his infancy, in the River *Nilus*.

The Parallel.

I take it for a verity unquestionable, that great spirits set apart and pre-ordained by Divine Providence, for the performance of future wonders, have most particular tutelar Angels assigned to them for their protection, from their very infancy; and those very persons, from their Cradles, are frequently pointed
C out

out to us, by the finger of God himself, in their most miraculous preservations. So we see in Histories, how the little King *Mithridates*, (that was to prove one of the greatest, and most puissant Monarchs of the whole Earth) being involved in lightning flashes, whilst he innocently slept in his infant-cradle, the flames consuming his very swadling-cloaths and linnens, yet he remained untoucht in his body.

In like manner, we finde another Prodigy of Divine providence, so loudly proclaimed in the Greek *Anthology*, how a father and an innocent son, were equally surprized with a sad shipwreck, which took away the life of the father, and gave the son leave to arrive in a safe Harbour, having no other vessel or plank to carry him ashore, but the very corps of his deceased father, who so afforded him a second life by his death : and this very child thus wonderfully delivered, grew up to be one of the bravest men in *Greece*.

I cannot passe by one other effect of Divine providence, no lesse stupendious than the former, that fell out not long since in the Country of *Apulia*, where happened an Earthquake, the last day of *July* 1627. and so prodigious a one, that (as I have heard, and seen written) in the City of *St. Severin* alone, more than ten thousand souls, were taken out of the World ; and yet in the horror of such infinite ruines, and sepulchre of so many mortals, a great Bell fell so fitly over a little child, that it

not

not onely did him no hurt, but miraculouſly incloſing him, made it ſelf a Bulwark and defence for him againſt the danger of all the other ruines : and this Child is now grown up (as I am informed) to be one of the moſt conſiderable perſons in all *Italy*.

Thus little *Romulus*, like our Infant *Moses*, being expoſed to the ſame mercileſſe element, was moſt ſtrangely preſerved to be the Founder of the greateſt City, Monarchy, State, and Empire, of the univerſal World. I ſhould be infinite if I ſhould run through the whole Series of ſacred Providence, in the particular miraculous preſervations, that have been ſhewed upon ſuch principal perſons, from their very infancies. Yet, truly, if there were no other inſtances of Divine providence left us, but onely theſe two, of our firſt and ſecond *Moses*, we needed not alledge more arguments to prove the ſingular care, the Lord takes over the perſons of good Princes.

We have ſeen on the one ſide, a little Infant floating on the waters of *Nilus*, in a cradle built of Bulruſhes, and lying juſt like a worm hidden in ſtraw, and whoſe afflicted friends, meaſured his Tombe with their eyes, in every billow of that faithleſſe element ; yet was preſerved at length from danger, by the very blood of *Pharaoh*, to turn his Diadem into duſt, and to bury him and his whole army, in the dreadful gulph of the Red Sea.

They that have ſeen his late Highneſſe, our ſacred ſecond *Moses*, in the like former immi-

nent perills, and the great actions he has since,
 most gloriously arrived at, can best make a
 Parallel of the Providence. No Nurse or ten-
 der Mother whatsoever, could be half so care-
 full to drive a fly from the face of her little
 Infant, whilst it slept, as the Providence of our
 gracious Lord, has ever shewed its self affe&ti-
 onate, in the conservation of his Highnesse his
 most elevated soul : and, though I cannot say
 he was exposed upon, yet, as I have heard, he
 has been in equal dangers, by, the water, as
 his first Master *Moses* was : and a great deal
 more by fire ; tumbling from Precipices, falls
 from Coaches, Horses, and Houies too, and
 what not ? insomuch that it is said, the im-
 minency of those his Infant dangers, has struck
 the very hearts, and chil'd the blood, in the
 veins, of all beholders.

Thus then we see a very parallel provi-
 dence, over these two great persons, their very
 Cradles kissing, and, as it were, conspiring to
 rock each other : and truly, not without a
 great deal of reason, that they should run pa-
 rallel in their childhood-deliverances, (as we
 have seen) who were in their riper years, to
 serve equally, as inspired instruments of Di-
 vine wonders : and all the World, methinkes,
 if it had not been wilfully blind, must needs
 have discerned, in his Highnesse his Infancy,
 that he was then, pointed out, by the Al-
 mighty Providence, to be the same person,
 which he has since, so gloriously approved
 himself to be. Those who had the honour to
 know

know his Highnesse, in those dayes, can tell us, how he was born, a *Thaumaturgus*, and like another *Hercules Alexicacus*, fill'd his cradle with no lesse wonder, than he has done the field since, and afterwards the Throne. Those his early wonders, yet, were but as the flashing streakes of a Cloud, to be so instantly turned into lightning; as we shall see more at large, in his diligent, and faithful imitation of his great Master, and Prototype *Moses*, in all his higher Ascents.

The fourth Ascent.

M*oses* was very liberally bred, and had all the advantages of a Noble and Princely education; being brought up, as the Text tells us, in all the learning of the *Egyptians*. Thus the All-wise God, having selected him, to be Conductor, and Captain General of a hundred and six thousand men at arms, to have, as it were, a Regency over the very Elements, and a power to replenish the whole World with Prodigies; provided likewise a breeding, equal to so high a Calling, to frame and fit him, for so supereminent a condition, and to accomplish him with all heroick vertues. He suffered him not to be

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be trained up, as other *Hebrew* children were, in fear, and bondage, which often overwhelm the bravest dispositions ; but brought him to the Court of *Pharaoh*, caused him to be nourished in all the exercises of Nobility, and to swallow all the learning of the *Egyptians*, who then had the reputation of the wisest, and the knowingest men of the whole World.

How simple, in the mean time, absurd, and and contrary to expresse Scripture, is that opinion of some, which say, that *Moses* had no *Egyptian* learning at all, nor more letters, than what he received from *Abraham* and *Enoch*, or, what he heard from the mouth of God, by Oracles daily delivered to him ?

To confute this folly, though Scripture it self were sufficient, I shall produce further evidence. First *Philo* the Jew, in his Book of the Life of *Moses*, gives us the exact History of his education, and assures us, that he learned of *Egyptian* Masters, Arithmetick, Geometry, Musick, both Theorical, and Practick ; together, with all sorts of Philosophy, and the Secrets of Hieroglyphicks. In all which pieces of learning, he grew to such perfection, that he was acknowledged for a Master, by the very *Egyptians* themselves : insomuch, that when *Pythagoras* and *Plato*, came to learn the Sciences in *Egypt*, they would first of all, study the Doctrine of *Moses* : whose name, in those times, as we find by them, was in great admiration through all *Egypt* : and it is more than probable, that from his Books, they did conceive

*Philo de
vita Mo-
ses.*

*Pythago-
ras.
Plato.*

ceive all that Divinity, which they have delivered, and the reason of God, which they declare, under the notion of the first cause.

After them *Numenius*, the famous *Pythagorean*, wrote many things, concerning Mosaic Doctrine, as *Basil* the great testifies; and *Basil*. *Numenius* addes, that *Plato* himself, was no other, then *Moses* speaking in Greek. Nay, *Clemens Alexandrinus*, and *Eusebius*, both say, *Cl. m.* that the Gentiles received all the very mysteries of their Religion, from the Books of *Moses*; though enfolding them, in some odd fables; and *Orpheus* himself, confesseth, that he learned divers things from the Doctrine of *Moses*; especially, in the Book which he made of the Sacred Word, that he sayes himself, he took out of the Mosaic Tables: as also, that which he sang concerning God, known to the onely *Chaldean Moses*; which Verses of his, *Franc. George in lib. de harm. Mund.* one *Francis George*, has reduced into Latine, in his Book of the Harmony of the World. *Nemo illum nisi Chaldaeo de sanguine quidam Progenitus vidit.* Now, some have been of opinion, that *Orpheus* meant by this *Chaldean*, *Noah*, and others *Enoch*, and the Platonists took him for *Zoroastres*, who was the son of *Cham*; but the following words convince, it could be no body else, but *Moses*. *Priscorum nos haec docuerunt omnia voces, Quae binis tabulis, Deus olim tradidit illis;* Now, to none of them, were the Tables of the Commandments given, but to *Moses* onely. Thus we see, he was not onely a perfectly well bred Scholar,

lar, but the very Fountain of all our Learning. A most excellent Natural Philosopher, he must needs be ; for that learning then flourish most there : and besides, sure he must needs know, the true causes of all things, that was so well acquainted with all the Almightyes Counsels of Creation : then for his skill in Moral and Politick Philosophy, it must be altogether as undeniable, being intrusted with the supream, Civil, and Military power, over Gods own people, for so many years, and holding forth to us still, such Moral & Political Laws, and Constitutions, that will never be matcht, by any Legislator in the World. Then, for his Divinity, there need be sure as little doubt, who had the constant conversation with God himself, and did by particular direction from him, couch, all the sacred Mysteries of Religion, in the several joynts and pieces of the Tabernacle, and the very hems of *Aarons* garments ; as may appear more at large, in his last four Books.

Exod.
Num.
Levit.
Deut.

The Parallel.

We have hitherto convers't, in the Mosaical out-works onely, and seen these two high Favourits of Heaven, our first and second *Moses*, marching hand in hand together, in most amicable Parallel, through some remarkable Ascents of their Infancy : We are now happily

pily entering into the Inner *Moses*, and to reflect something upon the dispositions of their Adolescence, which there is no doubt, but we shall find, very agreeable to their Births. And, indeed, one of the greatest benefits, which youth can receive at the hands of God, is the favourable blessing of a good education; it is that, which polisheth and purifieth humane Nature, as one would do a precious Stone, obscured with earth, or base ordure; it is that, which as a late Doctor tells us, makes of men, (as it were) Angels: and, without it, doubtlesse the goodliest, and most precious natures, would perpetually dwell in a sad brutishnesse: But above all others, Princes ought to have an extraordinary advantage of Learning; for it is highly necessary, sure, that their souls should be fullest of lights, and flames, which are to serve others, for so great guides, and to be most exquisitely adorned with good letters, who know (as doubtlesse our second *Moses* did, from his Cradle) that they are to beset aloft upon pinacles, to change their words into Laws, and lives into examples. And he that was to be Supream Magistrate of so many Nations, ought, sure, with incessant study, read, unite, and incorporate in his sole self, the vertues, and faculties of many others. And so our glorious second *Moses* did, who was no lesse remarkable, for his true Liberal, Noble, & Princely education, than the former. And, truly, for this we must acknowledge eternal obligations to his Highnesse,

ness, his most honourable Parents, who had a principal care, to perfect the natural endowments of their Child, with those of Art ; to the shame of many fathers, and mothers, at this day, who too much resemble Ostriches, who lay their eggs in the open way, without hatching them, abandoning their children to become a prey to misery, ignorance, and impiety : But his Highness, most illustrious Parents, desirous to live in the honour, of their incomparable Child, and to give him a breeding equal to his Nobility, Beauty, and Ingenuity, and to those miraculous preservations, by which he was pointed out by Providence, to be a future Instrument of Divine wonders, as the former *Moses* was, would give him an education equal to his. And it is notorious, that he suckt in, a very great proportion of Philosophy, with the first milk, that he drew from his Mother University ; as also, he devoured many other Pieces of prophane learning, which, may be, were supererogatory in a Prince ; yet, by that means, he merited to be then as much thought the glory of the Gown, as he has since, prov'd himself the honour of the Sword ; for, he attained to so stupendious a pitch of Learning, in so few years, that all that knew him then, thought it rather came, (which was suspected upon the former *Moses* too) by inspiration, than acquisition : and who could then but admire, those fair blossoms, of which we have seen since, such excellent fruits ? Nor can there be lesse doubt
of

of his perfection in Political knowledge, made by any man, that will but look upon his most Serene Highnesse, his Government, either Civil, or Military, over us, or the Laws that he has establisht, for the eternal safety, and comfort, of these Nations. And, as for Divinity, I mean, that of the heart, that Grand Cardinal Piece, and most principal part of Royal Learning, we all know, that was bred and born with him : a Divinity, I say, not lodg'd in the Schools, that is too knotty sure for Princes heads ; but that which is reposed in godly hearts, and that is the true fear of the Lord, which is acknowledged by Scripture it self, to be the beginning of all Wisdom : and, though we dare not assert, for it is unknown, what personal discourses he has had with the Almighty, yet we may affirm, that all his inspirations were Divine ; and his conversation was ever so celestical, as if he lay, in the very bosome of the Deity. Upon the whole, then, as his first Master *Moses*, was bred up in all the Learning of the *Egyptians*, so was his most Serene Highnesse, disposed to consecrate his hopeful youth, to the study of the Arts, in one of our Universities ; wherein he came to so much perfection, that he was pleased do descend to a degree, by which he made that, more than himself, Laureat, for so he was without it. Then, that the other most famous Sister, should not be dejected, he was pleased to crown her, with the acceptance of her highest degree of Honour, and to lay a further obli-

obligation upon her, and the whole Commonwealth of Learning, he has been pleased since to own himself, her Patron, Chancellor, and most particular Protector ; and since his Highness his greater occasions, have hindered his attendance on that Charge, he has yet added to her obligations, by bequeathing that care, to his most excellent son, and Princely Successor, his now most Serene Highness, whom we may so justly entitle to be, *Ghara Dei soboles, magnum Jovis Incrementum* : and can no more doubt that he will trace the steps of his renowned father, than he, our second, has shewed himself to be a perfect imitator of his great Master the first *Moses* ; as we shall still find his Highness, mounting after him, in the succeeding Ascents.

The

The fifth Ascent.

M*oses* lived a long retired life in his youth, contemning the pomp and greatness, of *Pharaohs* Court, and all the World besides : choosing rather to passe as a private Shepherd in a Desert, and to keep his father in Law *Jethro's* Flocks, than to be made *Exod. 3.* a Companion of Kings. Now, here I must be bold to assert, that none but high bred, as well as high born, souls, are capable of understanding, much lesse of undergoing, such a blessed solitude, as this our old Master *Moses* did. In this he shewed himself, to have attained to the very highest pitch of Philosophy, and all Learning, in so discreet a contempt of all the profits, pleasures, glories, and vanities, of the World.

Here, then, behold, and admire, (all you pittiful plaistered Puppits of the World) this grand Master of Honour, and Learning, *Moses* ; who, though enriched, with all the fair perfections of mind, and body, requisite to the accomplishment of a Courtier, could not be brought, by all the powerful allurements of *Pharaohs* Daughter ; no, nor yet by the solicitations, of his poor brethren, then in bondage,

dage, who stood in no little need, (God knows) of such a helper, lying then, under a most Tyrannical oppression: or, could be perswaded, to accept the charge, of any publick employments; but, chose rather for a great while, to retire himself, and to live a free, and harmlesse Shepherd, in a Desert, than to embroil his celestial soul, in any mundane matters, or to idolize his sinful captivity, in a Court.

This is the highest point of Philosophy in the World, for a man, especially in his youth, to know how to make himself his own, to set light by, and trample under-foot, all that is without him; to look on all the pomps, and pleasures, of this World, as the old *Egyptians* did, upon those dangerous thieves, whom they then termed *Philistas*, that were wont to tickle, fawn upon, and embrace, whom they had a purpose to strangle. And truly, if the headach, should seize upon us, before drunkenness, we should all beware of too much drinking; but sordid sensuality, the better to entrap us, makes her apparent pleasures, to march still before us, and hides perpetually, her too rugged, and repentant track from us. If we can arrive at so happy a knowledge, as to see into those miserable consequences beforehand, it must be onely, by the pure help of Philosophy, or the immediate grace of God. And this was that, which our Patriarch *Moses* did see, and accordingly practice; not making, neither, such a sad, and valedictory

dictory retreat, as some Princes, and great Persons have done, to quit, and forsake the World, when either they have been weary of it, or that has been of them : but a true Mosaisical retreat, a retreat of improvement, a retreat, to bring us on afterwards (as at a jump) with greater advantage, a retreat to cultivate, and enrich a soul : This was that, I say, our *Moses* did, who, when he had devoured all the learning of the *Egyptians*, he would retire himself a while, to digest it in the Land of *Midian* : when he had sucked in all the seeds of good literature from the Schools, he withdrew a while, to improve the growth of them in the fields ; so avoiding all commixture of weeds, which many times, does strangle the best and most sublime parts in men : And, to conclude all this, our great Master *Moses*, chose to avoid all those pestilences, that usually attend upon Courts, and most Companies, to go to fructify in the Desert.

The Parallel.

Now, as we have seen our first *Moses*, making his rich retreat, and preferring it before all the delicacies of *Pharaohs* Court ; so we shall see our glorious second, making hast after him, whose inspired wisdom, knew full well, even in those his youthful years, how to set a just value, upon all those empty nothings,
pomps,

pomps, pleasures, and glories, of the World, and look upon the Court then, no otherwise, than as his grand Master *Moses* before him had done, as the nest of envy, and ambition ; and as a late Writer, most excellently extracts out of divers ancient Authors, that it was a meer den of darknesse, where the heavens and stars, are scarcely to be seen, but through a little crevis : As a Mill, alwayes skreaking with perpetual clatter, where men inchained like beasts of labour, are condemned to turn the stones : As a prison of slaves, who are all ty'd in the golden gyves of a specious servitude ; yet, in all that glitter, suffer themselves to be gnaw'd upon, by the vermin of base abominable passions. As a list, where all the Combatants are stark mad, that enter, their arms nothing but fury, their prize smoak, their career glasse, or ice, and utmost bounds, but precipices. As the house of *Circe*, where reasonable creatures, are transformed into savage beasts, where Bulls gore, Lions roare, Dogs bark, and worry one another ; Vipers hiss, and Basilisks carry death in their looks. To conclude, as the House of winds, a perpetual tempest on the firm land, shipwrack without water, where vessels are split, even in the haven of hope : In fine, as a most miserable place, where vice reigns by nature, misery by necessity ; and if any vertue be found there, it must be by miracle : So that we may fitly apply to those old Courtiers, that passage in *Job*, so much insisted on, by the great *Gregory*; *Gigantes gemunt*

*Greg. in
Job. 20.*

gemiunt sub aquis, the Gyants or great Men of the Earth, do groan under the waters, that is, being drawn into a little disgrace, by a furious torrent of envy, they sigh and mourne, as overwhelm'd in an ocean of calamities. One frown of their Prince, is more formidable to them, than the look of a Basilisk, and more terrible than the crack of Canon, or thunder it self. Besides, what more base, abject, servil sort of men, is there in the World? they will bend, and bow, like a fishers angle, they must stoop, turn, and wheel about, to all purposes, that they may arrive, at their pretensions? They buy all their honour, at the price of pitifull submissions, their Scarlet, at the rate of sordid ambition, and glory, with the coin of slavery, as is most excellently illustrated by eloquent Cyprian thus, *Qui a* *Cyprian ad Donatum;*
midtū clariore conspicuus, fulgere sibi videtur in Purpura, &c. Quibus hic sordibus emit ut fulgeat? quot arrogantium fastus prius pertulit? quas superbas fores matutinus saluator obsedit? quot tumentium contumeliosa vestigia ante praecessit, ut ipsum etiam salutantium comes postmodum turba praeccederet? This silly Courtier, saith he, gazeth upon himself in Scarlet, but how many base submissions has the luster of those cloths cost him? how many scorns, contempts, and repulses, has he swallowed from some more arrogant than himself? how many proud gates has he besieged every day, to perform his complements? and how many times hath he made himself a stirrup-holder,

D or

or foot-boy, for the service of some disdainful Prince, to gain this train, that now attends upon himself.

Indeed, such a condition, is more to be pitied, than envied ; so it was well answered of an old Courtier, when askt, How he could continue so long in Court? *Injurias accipiendo*, saith he, & *gratias agendo*, by receiving injuries thankfully. Thus some men will fatten with affronts, and disgraces, as slavish dogs with bastonado's. My Lords High Mosaick prudence, in the mean time, more feared, than envied, that course of life, and chose rather to lie hidden for many years, in his little privacy of a safe and sweet retreat, and a learned solitude, like a true Princely Pearle, under the waves, then to be worri about the necks of Monarchs.

*Marc. Aur.
Ant. de vit.
sua, l. 4.*

One of the greatest wits, as well as Princes, and the most vertuous man of a Pagan, that ever was under heaven, the Emperour *Marcus Aurelius Antoninus*, in his Book, that he writ of his own Life, so much commends this kind of retirement, which a wise man makes within himself ; that he assures us, that in all the Palaces, Gardens, Orchards, and Delicacies, of all the Kings of the World, there is nothing so delightful as it. In which kind of life it is, that a vertuous and knowing soul, involves it self, in its little shell, and withdrawing it self out of the saltwaters of the World, lives purely with the dew of heaven. There it is where the soul, which is scattered in an overwhel-
ing

ing multitude of affairs, foldes it self within it self: there it is, where it begins truly to suck in its own sap: there it is, where it accommodates, and prepares its hive, like a busie Bee, and endeavours to gather its honey, to communicate to all the World. There it is, and onely there, where it enters into a new world, an intelligible world, a peaceable world, a world smiling with sweet serenity of air, and radiant lights, as becomes such a blessed solitude, a true Temple of repose. This was the Noble rich retirement, that our glorious second *Moses*. chose to place his soul in, winding him elf up in his private recesses, as within his own bottom, after the example of his great Prototype; nor could he ever fear to faint, or droop, through any tedious mind-tiring idlenesse, (the consequent of most solitarinesses) having such a stock of soul to improve, as he had, his Highnesse knew as well. as that *Scipio*, *nunquam minus solus esse quam cum solus*: and, *ut in solis sit sibi turba locis*, never to be less alone, then when he was alone, and to supply himself with company of himself, as we shall see by the great profit he reaped, by his learned solitude; which will more clearly appear, in the processe of our following *Parallels*.

The sixth Ascent.

- M**oses was most miraculously called by God from his retirement, to undertake the deliverance, care, and conduct, of his people, the Lord appearing to him in a flame of fire out of the midst of a bush. This Ascent, truly, of our great Patriarch, and Prototype *Moses*, is so Prodigious, and purely Divine, that I cannot passe it, without rendering a relation of the particular circumstances. As our retired *Moses* was in the midst of his beloved solitude, in the innocent society of his
- Exod. 3. 1. father-in-laws sheep; and as he was leading his flock to the backside of the Desert, and came to the mountain of God, even to *Horeb*.
- V. 3. The Angel of the Lord appeared unto him, in a flame of fire, out of the midst of a bush, and
- V. 4. he looked, and behold the bush burnt with fire, and was not consumed, And *Moses* said,
- V. 5. I will now turn aside, and see this great sight, why the bush is not burnt; And
- V. 6. when the Lord saw that he turned aside to see, God called unto him out of the midst of the Bush, and said, *Moses, Moses*, and he said, *Here am I*, and he said, *Draw not nigh hither,*

put

put off the shooes from off thy feet, for the place whereon thou standest, is holy ground. Moreover he said, &c.

The Parallel.

Out of this miraculous Call, and Commission given to our first *Moses*, we may clearly collect, as a most remarkable Corollary, that the Lord Almighty, has not onely a most particular providence over the estates and governments of Princes ; but also a most extraordinary respect unto their persons, vouchsafeing them frequently, the favour, and familiarity, of his own discourses : and that either by his own personal calling upon them, as hear to our first *Moses*, young *Samuel*, and divers others, as stupendious Stories; or by the mission of Angels, as to *Abraham*, *Loth*, and divers other Princes, and Prophets of his people ; or else by dreams and visions, as to *Abimelech*, King of *Gerar*, to forwarn him of *Abrahams* wife, and the like : So, not onely the present text of our Ascent ; but the whole current of Scripture, is consenting to our Corollary. Nay, this Divine favour, was not onely wont to be conferred, upon the Princes of Gods own people onely, but to meer stranger Kings, and sometimes Infidels.

As first, to a former *Pharaoh*, God sent a dream, (which *Joseph* afterwards interpreted)

by which the King prevented his own ruine, and the destruction of his people, by a dismal dearth. So was the like favour vouchsafed to *Alexander* the Great, as *Quintus Curtius* tells us, whilst that victorious Prince maintained the siege of the City of *Tyre*; by which means, he was made soon Master of the place, which but some few hours before, he despaired of, and resolved to rise from before it.

We find likewise in Roman Story, that *Calphurnia*, wife to the adopted father of *Julius Caesar*, gave him timely notice of a dream of hers, concerning him, which he despising, and going fearlesse to the Senate-house, found her dream to sort to a woful effect: But his wise Successour, *Augustus*, who was to be Revenger of his blood, upon the Conspirators, made better use of anothers dream, that was *Antonius* his Physician; advising him, though he was sick, yet he should not fail to be present in the Battle, which was the next day to be given, by *Brutus* and *Cassius*, and by no means to stay in his Tent, which he would have done, had not *Antonius* used his most pressing perswasions to the contrary, which was the saving of his life; for the enemy won the Tents, and would have undoubtedly destroyed him, had they found him there. So by this means, he won the day, and the world together, and became the sole peaceable Monarch of the Roman Empire; that under his Reign, our Prince of Peace, and Glorious Redeemer, should be born, as he was.

Now,

Now, God forbid, that we should think the Almighty Providence lesse solicitous, over the persons of Christian Princes, and their pious proceedings: no, he has abundantly shewed, that no Mother, or Nurse, had so much tender affection, and care over their sucklings, as his goodnesse has shewed it self careful in their pre-cautions, and admonitions of dangers, and most frequent conservations, which all Christian Histories are full of: But indeed, we need go no further, than to the Histories of the holy War, written by *Paulus Æmilius*, and *Gulielmus Tyrius*, how often he has vouchsafed millions of Angels, and also holy Dreams, and Visions, to direct those pious Princes. Nay, the Lord kept the very birds of the air, in pay under *Godfry of Bouillon*; for who can be but astonisht, to hear it told, how, when he besieged *Jerusalem*, the Sultan having taught pigeons, to carry messages, dispatched one of them with a Letter, which she bore under her wings, to give some advice to the besieged; but Providence would have it, that a Hawk seizing on her, just over the Christian Army, took her, and made her bring her information to the Christians, touching the enemies design. But as for Dreams, the three last *Harry's of France*, are undoubtedly the greatest examples, who all were divinely admonisht of their approaching danger of death, by their Queens, and other Princes of their blood; but they with overconfidence would run on heedlesse, and head-

long, to their own destruction. Nay, the middlemost of the three, besides the admonitions, he receiv'd from the Dreams of others, saw himself, in a Dream, how all his Royal ornaments, *viz.* his Linnen Vesture, Sandalls, Dalmatian Robe, Mantle of Azure Sattin, the great and lesser Crowns, Scepter, and hand of Justice, Sword, and Guilt-Spurs, all bloody, and fouled with peoples feet, and that he himself was very angry with the Sexton of St. *Denis*, about it; and though he wanted not good counsel, according to the danger of his Dream, to stand securely upon his guard, and make use of the fair pre-monition of heaven; yet would, forsooth, out of his gallantry, expose his person to the malice of those, who kept a fatal blow in store for him.

I cannot stand here to dispute with the learned *Volaterranus*, whether all men in general, going to Bed, not cloy'd with bad affections, nor any superfluities of meat or drink, but being throughout vertuously and healthfully disposed, their souls in sleeping, may not foresee things to come: for I must hasten to accomplish our Parallel: and it is indeed, as much as concerns our present purpose, to say, that we are very certainly sure, of so much, (as by some instances has been shewed already, and might be by many more) that the Dreams of Kings, and Princes, Prophets, Generals of Armies, Magistrates, and all Publick Persons, that hold any Eminent Degree, either in Church, or State, are commonly prophetic,

cal, and monitory, of things to come, or to be done : This I say, by grace especial and Divine, not Natural, as may more plainly appear in this our precious Parallel. And indeed, to say, that our most gracious Lord, had not an equal care, of his late sacred Highnesse, our second *Moses*, as he had of the former, of an *Alexander*, a *Julius*, or *Augustus Caesar* (who was to be as glorious in his Victories, and a greater Instrument of Divine wonders, than any, except this his happy Parallel,) would be an infidelity greater as theirs, that oppugne Divine Providence it self.

I dare not yet boldly affirm, that our second *Moses* in his retirement, met with any flaming Bush, and the Lord speaking to him out of it ; or that he has had any such personal discourses, with the Almighty : if his late Highnesse has had any of those, they were onely then known, as I believe, to the Lord, and to his own sacred self. But this I have most certainly been informed, that his Highnesse had many Revelations, and Divine Dreams, to the same purpose, admonishing him, what he should do, and foretelling him what he should arrive at : which that I may not prejudice, by my rude relation, I hold better to passe by with silence, till some that his most Serene Highnesse was pleased to make knowing of them, shall do the World the favour, as to make the discovery. But somuch is notorious to all these Nations, that as our second *Moses* was retired like the former, and near the backside of the Desert
too,

too, but still near the Mountain of God : the Lord found him out there, and called him ; for who can hide, what the Lord will bring to light ? *Sed quis te Cyllarus, aut Arion posset eripere, quem sequebatur imperium ?* as was most excellently said by *Enmenius*. What Horse or Dolphin is so swift, that can steal from mortal eyes, a person whom the Providence of God pursueth with Empire in hand ? A burning, and a speaking Bush, must call the first *Moses* from his retirement, to deliver and conduct his brethren out of bondage ; and no lesse, I am sure, than three Kingdoms all in a flame, with the united cries of so many millions, and in them too, the voice of God, for so is *vox populi*, could move our incomparable late Protector, to ingulph himself, in the Ocean of Publick imployment. We have seen, that extraordinary Persons, must have extraordinary Calls, and our second *Moses* his first Call, from his dear, divine solitude, was a publick Parliamentary Call, and there too, when he was most violently perswaded to appear ; how long was it, before he could induce his most settled and serene Soul, to be capable of the sollicitudes of State ? but for divers years sate in Parliament, and Committees, upon all the Common-wealths occasions, as the Birds of *Baruch*, upon white thorns, and as the Gyants of holy *Job*, before spoken of, which mourn'd under the waters : and this we shall see more plainly appear, in the proceffe of our succeeding Ascents, and Parallels.

The

The seventh Ascent.

Moses being in his own judgement, and in all outward appearance, unfit for so great a Charge, was very unwillingly perswaded by God, to undertake it; inasmuch, as it came to a very high expostulation between them. Was there ever such a dispute with the Almighty? Or was there ever seen such a difficulty in man, to be perswaded to so high a point of preferment? Behold what arguments he raiseth against the Lord, and his own self. And his first refusal seems to proceed, from a vice of over-modesty; for the sacred Text tells us, That Moses said unto God, *Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?* which the Lord was pleased graciously to answer, and satisfy with an assurance, that he would be with him, &c. Then he proceeds to something of a double diffidence; first objecting, *Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them?* To which the Lord was

Exod. 3.

11.

Ibid v. 12.

V. 13.

V. 14.

Exod. 4. 1.

V. 2.

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was pleased to reply, by condescending to give him his Name, *I am that I am*, and commanded him to say, to the children of Israel, that *I am* had sent him unto them, and so furnished him with a large Commission, and instructions. But yet our *Moses* will be doubtful still of the force and effect of his Almighty Commission; for he answered and said, *But behold they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee.* Now this redoubled doubt, and diffidence of poor *Moses*, the most gracious Lord pleased to reform with two stupendious miracles, and so to frighten him into a better obedience: First with his own Rod turned into a Serpent, and returned into a Rod again; and then with his own hand, made Leprous, and whole again, all in a moment; so drawing, as it were, its contagion, and cure from his own bosome. Nay, further, to fortify his faith, and credit his Commission, with the children of Israel, the Lord assures him, that he shall have the power to turn the water of the River into blood upon the dry Land.

Now after all this, was it possible that there should be any more evasion found out, by our too modest *Moses*? Yes surely, and to something favouring of a very high infidelity: For *Moses* replied unto the Lord, *O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of an impeded tongue: But yet behold the*

V. 10.

the benignity of our gracious God, who is pleased still to confute him, without any taking of offence : onely asking him the question, *Who made mans mauth, or who maketh the dumb or the deaf, or the seeing, or the blind? Have not I the Lord?* then assuring him, that he will be with his mouth, and teach him what he shall say. What could be expected after this, but a ready assent? yet instead of that, behold he flies out to a flat denial; to all this over-modesty, diffidence, and almost infidelity, he will yet adde obstinacy, and a dismal disobedience, as ever was heard of, and plainly bid the Lord send whom he would. Then the anger of the Lord was kindled against Moses; yet so mercifully, as to be pleased to reconcile himself to him instantly again, and by further assurances of his Almighty favours, with the promised assistencie of his brother Aaron, so to convince his doubting servant, and to convert him to a more resolute faith, and active obedience.

Thus then, the businesse now stands agreed on, our poor, modest, diffident, and fearful, Moses, is now become a faithful, and a stout one; and the Lord who full well knew before, his capacities to discharge, is now pleased to pardon his long unwillingnesse to perform, his so great, and weighty Commands.

The

V. 11.

12.

13.

14.

The Parallel.

Now truly our second *Moses*, cannot appear less Parallel to the first, in this his unwillingness to accept of all publick Charges, than he has done in all his accomplishments of parts, or any of the past Ascents. And yet this unwillingness of his, never proceeded from any diffidence of, or disobedience to, any Divine Commands, which was indeed, the fault of our former *Moses* : but partly from his own humility, over-modesty, and high contempt of all earthly things. His sanctified spirit lookt upon all those flattering flourishes, of this worlds greatness, no otherwise, than as the true gardens of *Adonis*, which in the beginning make a fair shew of some sily flowers, but in conclusion, afford nothing but thorns. He alwayes reckoned, that the Careers of the greatest honours here below, were but of ice, and most commonly bounded with headlong ruins. He found in his younger judgement, as we have seen, (though certainly it was an inspired piece of prudence) that all the pitiful felicities of this life, were onely floating Islands, which recoil backwards, when a man thinks for to touch them, with his fingers ; or as the Feasts of *Heliogabalu*, where were fair invitations, many reverences, and many services ; but in the end, nothing but a Table appears,

appears, set out with a Banquet made of wax, which melts before the fire, and from whence a man must return, more hungry than he came: Or yet, more like the enchanted egg of *Oromazes*, wherein the impudent Magician, boasted to have inclosed all the happineſſe of the Universe; but when it was opened, there was found, nothing but wind.

These were the solitary considerations that moved his late most Serene Highneſſe, to his ſo long and cloſe concealment of himſelf. And indeed, the heavenly Providence over this great Perſon, (if we look well throughout him) can never be otherwiſe read, then (as letters written with the juice of Limon) by the help of fire, or flame of a burning Buſh, as before, which muſt not onely ſtame neither, but muſt conſume even to his own door, may be ready to involve all in a general conflagration, before he would at all think himſelf to be concerned, or buſily beſtirre himſelf to quench it: or before he would undertake (the unhappy neceſſities of State then requiring a war) any part of his incomparable Moſaical conduct. So that we may at laſt affirm, and conclude of him, as *Claudian* does of his brave Emperour *Theodoſius*, that *Solus meruit regnare rogatus*, there is none worthy of a Crown, but he that muſt be importun'd to it.

Now ſome we know there have been, that have had a moſt enraged deſire to Empire, and yet would feign themſelves to have all the averſions in the world againſt it; and ſo have
cauſed

caused themselves, to be carryed to their Thrones, like unwilling beasts to the slaughter. The truth of it is, the heart of man, as the Scripture tells us, is inscrutable above all things, and more especially so, in point of ambition; and I have often considered those three difficult questions which the Angel proposed to *Esdra*s, to weigh the fire, to measure the wind, and to number the veins of the Abyss, and really I find, the intricacy of an exorbitant ambition, to be all that. Ambition is a devouring fire, who can poise it? It is a most robustious violent wind, who can hold, or fathom it? It is a bottomlesse Abyss, who can count the issues, and the sources of it? The middle of the Earth, hath been found, the depth of the Sea hath been sounded, the height of the *Alpes*, and *Riphean Hills*, themselves has been taken, and measured, the remotest limits of the hollow caverns of *Caucasus*, have been dived into; the head-spring of *Nilus* it self, hath not escaped the discovery: onely, in the hearts of men, we cannot find the bounds of desire of commanding.

This (I say) is too true, in the community of men; but his Mosaical Highnesse, has ever given such visible and apparent proofes, of his divine self-denying spirit, and such irrefragable arguments, of his reall reluctancies, against all offers whatsoever, of worldly greatnesse, that malice it self, cannot object, the least spot of ambition to have possesst his inspired bosom. For first, we have seen, how long he was pleased

to conceal himself, like his dear Master *Moses*, in the backside of the Desert, near to the Mountain of God, where he could have no conversation, but with him, and his own soul; and we all know how unwilling he was, to forsake that his beloved humble retreat, which sure he had never done, if he had not studied most thoroughly the best of Poets, so often repeated, *Sic vos, non vobis* : and been more divinely taught, that all which is most excellent in creatures, is not for the creatures, which possess it ; as light is not in the Sun, for the Sun it self, nor waters are in the Ocean, for the Ocean it self. The great God of the Universe, who gave Brightnesse to the one, and Rivers to the other, would , that both should tend to the publick commodity of men, and has thereby ordained them, to passe on to the glory of the Sovereign Being.

His inspired Highnesse, full well knew, that Kingdoms were not made so much for Kings, as Kings for their Kingdoms; for they are made so, and set over them, to this end onely, to do them, not themselves, good, and to protect them, and preserve them, as the goods of God himself. His Highnesse likewise considered, that so soon as a man is born with, and bred up to, fair and worthy parts, he is to employ himself, and them, for the publick good; and he who would retain to himself, what Divine Providence gave in common, commits a sacriledge in the great Temple of the God of Nature; and he that perpetually

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reflects

reflects on himself in all things, and draws, as it were, all to himself, as if he were so made, onely for himself, opposeth his Creator, and Judge, and makes himself corrival with the Sovereign Majesty of Heaven.

Now after that our second *Moses*, had, upon these Divine considerations, been drawn to put himself forth upon publick Services, we all know, how unwilling he has been to receive the dues of his own honours, and how desirous he was rather to wrap himself up, nay, to bury himself, if he could have done it, in his first colours, than to proceed to higher Commands, which being still enforced upon him by his own Mosaical merits, we have seen likewise with what humility, and great candor of spirit, he has ever managed them. And when the pressing necessities of State required, that one single person should sit at the Helme, and that he was pointed out, both by God and man, for that purpose; how unwilling was he to accept the Charge? insomuch, that when the Protectorat of these Nations, was so violently pressed upon him, by the then wearied Parliament; who knows not, with what sighs, and groans, not to be uttered, and sad regrets, less to be understood, he was at length pleased to undergo the Charge? Nay, yet further, Is it not most evident, how to his very last day, he has with an incomparable constancy, and magnanimity of spirit, refused and resisted, all those urgent importunities of Parliament, and People, Council, and Army pressing

pressing the Crown, and the Title of King upon him? And in all this, has he not most perfectly proved himself, the follower of his pattern, and great Master *Moses*? who was not onely unwilling to receive the honour of Captain General over his Brethren, but refused and contemned the whole Court, and Kingdom of *Pharaoh*.

Thus our blessed Saviour, the Pattern of all patterns, to convince the World, that he was the Example of all perfection, would appear onely great in refusing of a whole world, which the Devil did, as it were, unfold to him, before his feet. So, doubtlesse, it was his Divine will likewise, that the vertue of the greatest men, should appear clearly in the refusal of the greatest honours, when as, by his Spirit, the blessed *Baptist*, refused the greatest of all Titles, which was to own the high honour, and name of the *Messiah*. Indeed, it is a most particular grace, and favour afforded by God, to make a man to open his eyes upon himself, to know himself as he ought, to measure himself, and to set limits upon his own desires.

Now this especial grace, we see the Lord has largely bestowed upon these his two extraordinary Servants, our first and second *Moses*. And indeed, my Lord alwayes lookt upon those spirits with pity, who outrageously mad after greatnesse, pursue it with all manner of toil, and sinister practices, and never counted them to be otherwise, than as bubbles, that rise on the water in the time of a Tempest;

pest, which both encrease, and crack in a moment. That wretched sordid ambition it was, which made the great Roman Emperours of old, to sit so slippery upon their Thrones, and to live, indeed, but the age of flowers, still driving one another out, as nailes do; or as the waves that are still beating one another, to be broken against Rocks. No, our glorious second *Moses*, like the first, was ever elevated to so high a pitch of Holy, and Divine contemplations, that he lookt upon all the greedy Great ones of the World, but as so many pitiful Ants, furiously contending for a poor simple grain of earth: and truly, the vast distance of his high spirit, from all sublunary things, made the whole Globe of the World, appear to him no otherwise, than as a little point, and that almost imperceptible: good reason therefore had his Mosaical prudence, to be unwilling, to trouble himself at all about it; but enough has been said as to that, so we'll hasten, from the unwillingnesse of these our two Grand Masters to accept, to celebrate their promptnesse, fidelity, and activity, in the glorious execution, of their several Charges: which will abundantly appear in our after Ascents, and Parallels.

The

The eighth Ascent.

Moses found the Lord faithful, in the performance of all his promised assistance to him : by which means, he wrought stupendious miracles in *Egypt*, and by those, so quickly brought to a confusion, all the Learning, Policy, Sorcery, and Malice, of the *Egyptians*. And indeed, to go about to prove, that there is fidelity in the Lord of Heaven and Earth, towards his servants here below, would be altogether as impertinent, as to demonstrate water to be in the Sea, or light in the Sun : especially when he (that is the eternal Truth) has said it, that he is righteous, in all his wayes, and faithful, in all his words and works. Exod. 7.

Our *Moses* is now to meet with men, and devils ; but the Lord will enable him, as he promised, to withstand, and subdue all their malicious and magical oppositions.

First *Pharaoh*, upon our *Moses* his coming to Court, and receiving his first summons, (instead of being obedient to the Lords commands, and giving the people their desired liberty to go and serve him) calls his Cabinet-Council about him, and by their politick ad- Exod. 5.
vices,

vices, encreaseth presently the Israelites Taskes, on purpose to inflame them to a mutiny, and make them murder those that came about to deliver them. But the Lord, who stills the roaring of the waves, and the madness of the people, is pleased quickly to pacifie them, and make them comfortably to submit, to their barbarous burdens, and peaceably and patiently to expect the day of their desired Redemption.

When this subtil piece of king-craft, would not serve proud *Pharaohs* turn, and all his politick Junto, were at a stand, the Devil must be presently employed, and all the Magicians of the Land, sent for, that they, forsooth, may beard this great Embassadour of God, and vye with their diabolical enchantments, divine Miracles: So *Moses* could no sooner cast his Rod down upon the ground, to become a Serpent; but those devilish Sorceres, would do as much, though all theirs, were to be devoured by the Divine Rod. Nay, Rivers turned into blood, and producing of innumerable Frogs, could not out-do their cheating inchantments. But when the sacred Rod was to be stretcht forth again, and the dust of the

earth smitten into lice, then, *Ars tua Typhe jacet*, the Magicians are all at a gaze, there their Sorcery is quite confounded, and they are constrained to confesse, that the Devil, their good Lord and Master, hath a power limited; for silly lice, of which man is naturally a creator, are enough to confound these great Negro-mancers,

mancers, and make them acknowledge, and adore the finger of God.

Now, after all this, when malice, and Magick, could do no more, yet the Tyrant will be stiff still, till his Court and Kingdom too be infested, and invaded, with huge Armies of flies, whose grievous swarms, boldly stormed the Royal Chamber of *Pharaoh*; then he begun to be inclined to let the children of Israel go: but he had no sooner got from under the Rod, but he relapseth into his old disobedience, obstinacy, and hardnesse of heart, neither would he let the people go. Then followed the miraculous Murrain upon beasts, with the plague of boiles, and blaines, upon the more beastly, and brute men, with the most stupendious storm of fire, and water, mingled together, that ever the earth felt before or since, before *Pharaoh* would be brought to incline, to our *Moses*, and his peoples request: But he had no sooner got once more a respite from those plagues, but he stood at a defiance with God Almighty again, and his Embassadour too. Then must millions of Locusts be sent for, to make his hard heart relent, which he did again soon, for a little time, but returned presently to his insolence, and Tyranny. Then prodigious palpable darknesse must be sent, a darknesse thick enough to be felt; yet proud *Pharaoh* himself, had no feeling, longer than he remained under the importunity of the plague: still relapsing into his old obduration of heart, till the Lord

Exod. 9.

Exod. 10.

was pleased, at midnight, to smite all the first-born of the Land of *Egypt*, from the first-born of *Pharaoh*, that sat on the Throne, to the first-born of the captive lying in the dungeon, and all the first-born of cattel. Then was the Tyrant thoroughly startled; he rose up in the night, he and all his servants, and all the *Egyptians*, and there was a great cry in *Egypt*, for there was not a house, where there was not one dead.

Exod. 12. This was a blow indeed, that reacht to the very heart of *Pharaoh*, and all his people; who now, with tears in their eyes, are turned from being Tyrants, to be suppliants, and do humbly beseech their Petitioners, to be masters of their own desires; nor onely so, but offer to accommodate them for their journey, with all necessaries, lend them all their Jewels of Silver, and Jewels of Gold, and Rayment, and to give all such things as they required. O wonderful conversion! but yet *Tanta molis erat*, &c. So great difficulties had our great Patriarch *Moses* to encounter, before he could arrive to be a Captain-General. And now he has begun his most miraculous March, with a Pillar of a Cloud before him, for his *Quinta sol* by day, and a Pillar of fire for his Torch by night; Yet *Pharaoh* will have another sling at him, and thinks now by force of arms, to destroy those abroad, whom he could not securely keep at home, in quiet bondage, by all his arts and policies: But behold the Prodigy of all Prodigies; The Red Sea is cut into

Exod. 14.

into a Royal high-way, for the Israelites, and made a dreadful grave for the *Egyptians* : Those mighty waters stand all on heaps, and congeale themselves into walls, as it were of brasſe, for the defence, and safe paſſage, of the people of God ; but diſſolve themſelves into liquid floods, for the overthrow of *Pharaoh*, and all his Chariots : who were no ſooner entered, than overwhelmed ; and ſo they ſunk down as lead, in thoſe mighty waters ; as our great *Moses* himſelf expreſſeth it, in his Song of thankſgiving to God, for that ſtupendious Deliverance.

I ſhould be infinite, if I went about to relate, the Myriads of wonders, that our *Moses* ſhewed afterwards in the Deſart, in the conduct of this choſen Army ; which quickly becoming faithleſſe, and mutinous, yet by the prayers, and for the ſake, of our moſt admirable *Moses*, was the Almighty pleaſed never to forſake them ; but to feed them conſtantly with miracles, ſhowring Quails upon them for fleſh, and the Bread of Heaven for them to eat ; and gave them continual Prodigies to drink, from the very fiſt bitter waters at *Marah*, which he turned to be ſweet, to the ſtrange tapping of the Rock in *Horeb*. So happy are the people, who have the Lord for their God, and ſo dear and dutiful a ſervant of his, for their Leader, as this our fiſt *Moses* was, and our ſecond cannot but appear to be.

The

The Parallel.

I believe, truly, that there is no intelligent Person living, that looks upon this long Story, of our present Ascent, but would take the particulars of the children of Israels Deliverance, to be throughout Typical of ours, and all the circumstances of effecting it by the first *Moses*, as plainly to apply themselves, to our glorious second. Can any say, that his late Highness has done lesse wonders for us, and our Deliverance, or found the Lord lesse assistant to him, in his miraculous undertakings, than the former? If any such there be, we shall very easily convince them.

True it is, we cannot say literally, that his Highness was enforced to bring so many miraculous plagues upon our *Egyptians*; but we all, as well the people of God, as their Taskmasters, lay under the perfect moral of all those plagues, before he, like another *Hercules Alexicacus*, did rise up in our Israel, and undertake, our so great and wonderful Delivery: and so we will now look upon him, marching in a perfect line Parallel, with all those very actions and singular circumstances; I say still in the moral, and will dare to equal him here too, with the former mighty *Moses*, even in those his most stupendious passages.

And first we may see, how our second *Moses*,
had

had no sooner cast his sacred Rod upon the ground, here in *England*, that is, did vote in open Parliament, to undertake so just and honourable a War, as that for the redemption of this people, out of their Captivity, then more than *Egyptian*, but the Magicians of *England* likewise, that is, the pretended Prelats, and their party, would endeavour to do the like, and, in effect, did so; for they turned their crooked Croziers, into fiery Serpents too, raising of men, and arms, to resist our Mosai-cal Reformation; but the sacred Rod, of our second *Moses*, as that of the former, has manifestly devoured all their bloody and serpentine endeavours. Nay, when rivers of blood, were made to run upon *English* ground, in our just defence, they would needs, likewise, by their Negromantick malice, make those Rivers to overflow with blood too, for the support of their Tyrannical and usurped power: which that they might the better do too, they would raise their swarms, and infinities of Frogs to follow them, I mean, those croaking and skipping Church-men, that were the truest Trumpets of the War, whose Religion onely was interest, and God their gain, so made it their businessse, to cover their pernicious prelatical designs, with the cloak of the Gospel, not caring, so they might, by preaching, infuse their malice into others, to become Cast-aways themselves; as the Apostle forwarns us of them, and our blessed Saviour too, terming them Wolves in Sheeps cloathing. But yet,
when

when our glorious second *Moses*, was pleased to stretch forth his Divine Rod again, and smite the dust of the earth into Lice (*sic verbo venia*) that is, when he raised from the dust of the earth, those poor, humble, self-denying creatures, that were as much nothing in their own, as in the worlds eye, I mean those incomparable Persons, as they have since proved themselves, whom he then new modell'd into an Army; Then those, all the pretended Great ones, were at a gaze; their malice nor magick could do no more.

But yet further, let us observe, and remember how poor We, suffered under the moral, of all those other plagues of *Egypt* too, until our sacred second *Moses*, undertook that mighty Work, *has Terris & Templis avertere pestes*: Were we not oppress'd in like manner, with those innumerable armies of Flies, those insolent animals, strange swarms of buzzing Courtiers, that were still begging of their easie Master, some private Boon, or other, to the prejudice of the Publick, putting their fingers in every dish, and picking something out of every mans pocket, or property; and has not our second *Moses* delivered us likewise from all those? Then for the miraculous plague of Boiles and Blaines, had we not enough of those too, by the malice of our Monopolists, Projectors, and other Encroachers, upon the poor subjects liberties, and properties, which have been truly called in all Ages *Ulcera Rei Publicæ*: the Ulcers and Imposthumes of the Common-

Common-wealth? And has not his Highnesse,
our second *Moses*, his sacred Rod, that is, his
Sword, most happily, and timely, lanced those
sores, and given us a sure and perfect Cure?
Then, as for those horrid storms of Hail, Thun-
der, and Fire mingled with water, of which
the Earth never saw the like, as the Text
tells us; What did they emblemize to us,
but those dire ebullitions of Tyranny, over
our Religions, liberties and properties, which
went not onely about to destroy our present
fruits, but to take away all our Natural, and
Eternal Rights in them? And has not our
glorious second *Moses*, given us a blessed de-
livery from all that mischief too? Then for
those millions of Locusts, that invaded the
Land of *Egypt*; what legions of lewd Lawyers
had we, that swarmed amongst us like to Ca-
terpillers indeed, from the unjust Judge, to
the sordid Advocate, and from him, to the
meanest Clarke? a sort of men, that could ac-
commodate their Laws, like a nose of wax, to
all intents and purposes whatsoever, making
the sacred Seat of Justice, it self, a stalking-
horse to Tyranny; Law to countenance op-
pression, and Truth it self to lye? And has
not our second *Moses*, pretty well delivered us
from all those petty-fogging plagues too?
Then was there ever any more prodigious
darknesse, over the face of a whole Land? so
grosse an ignorance of Religion? all Divinity,
forsooth, and saving knowledge, being bound-
up, and roosting it self in a pitiful, lazy, luxu-
rious,

rious, Bishops Rotcher, as in its onely Sanctuary ; I am sure the whole light of the Gospel, was concealed under the ridiculous covering of their Canonical coats, as they call them; and we kept in more than *Egyptian* Darknesse, till by the flaming Sword, of our second *Moses*, we were restored to that wonderful light, which we lately have, and do still enjoy, under his late Highnesse his, and his Princely sons, Government. Then, for the last plague of all, which was the smiting of the first-born, what can be more parallel to it, than the savage cruelty, formerly exercised by the Court of Wards, over the heirs of all the Principal Houses of *England* ? who were there doubly smitten, both in their persons, and estates; Their lands pillaged by every poleing Guardian, and themselves sold like slaves, or horses in a Market, and condemned to what is commonly worse than death, to a wife of another mans election. From all these Plagues, and Diabolical enchantments, has not our second *Moses* most happily freed us too ? and, to crown all his glories, as the former *Moses* did, Has he not seent a *Pharaoh* and his Armies drencht in a Red Sea of their own blood ?

Now, how impossible it is to conceive, that all this could be brought about, without the miraculous assistance of the Almighty, they can best judge, who have been the witnesses of his great Actions, and know how remarkable his proceedings have been, from the very first undertaking of these Nations Deliverance :

For, first he began but with one poor single Troop, which how instantly grew into a Regiment, and that into an Army, and that Army to give Laws, as it were, to all the World, no man can believe, that has not seen it, or else been taught faith enough, to understand the Cloud, that *Elias* saw no bigger than a hand, which in a moment, overspread the whole heavens; or that Fountain of *Mardocheus*, which, in the beginning, crept on with little noise, through the Meadows, and in an instant, turned into a great River, & that River into Light, & this Light into a Sun, and such a Sun which afforded both luster, and water, to all the World. The plain truth is, that the accession of his Highnesses Forces, as his successes, have been so miraculous, that they appear more like visions, than realities; and, as antiquity can find nothing in the like kind, (unless this president of our first *Moses*) for to equal them: so Posterity will be as much puzzled to believe them, as we shall see more at large, in our future Ascents, which treat of the invincible Valour, matchlesse Prudence, and incomparable Greatness of Military Conduct, in these two our Mosaical Masters.

The ninth Ascent.

M*oses* was most miserably disturbed, and injuriously persecuted, with the frequent misprizions, malicious repinings, and ungrateful murmurings, of the common people : And, indeed, it is not a little wonderful, to observe, how our Patriarch, has no sooner escaped from the face of *Pharaoh*, and malice of his Magicians, but, he is brought to a terrible trial of his patience, with his own people : who find themselves, no sooner out of bondage, by his means, but they must presently set their tongues at liberty, to raile against their glorious Captain, and Deliverer.

Now, first they begin their game, upon the sight of *Pharaohs* pursuite of them; flying upon him thus. Because there were no graves in *Egypt*, hast thou taken us away to die in the Wildernesse? &c. Nor were they sooner delivered from that danger, being led dry-foot through the middle of the Ocean, which had swallowed up the fury of *Pharaoh*, and all his Host : but coming on the other side of the Sea, they must murmur again, against poor *Moses*, because the waters there, were something bitter ;

Exod. 14.
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Exod. 15.
24.

bitter, and so he was constrained to deal a double Miracle, the one to sweeten the waters, the other them; so the people were for the present pacified.

Now their thirst was no sooner quenched, but they must be murmuring again, for want of bread, and upbraid their Redeemer, for their very Deliverance, telling him in plain terms, to his face, that he might have done well to have let them alone, when they sate by the flesh-pots of *Egypt*, and did eat bread to their full, taxing him of a design, to starve them in the Wildernesse. Then was bread most wonderfully rained down from Heaven, to stop their mutinous mouths, and yet that most miraculous, and celestial food, could not content them; for at the very next turn, they must make as fierce an out-cry for a little water. Nay, the Text tells us, that they were so insolent, as to chide with *Moses* for it, and the place was called *Massah*, and *Meribah*, because of the chiding of the children of Israel: Yet the Lord being pleased to appease so perverse a people, made *Moses* whom the murmured at, to bestow another miracle upon them, and to broach a Rock, to afford them drink.

And yet after so many stupendious supplies of their wants, and more miraculous forbearances, to punish their repining spirits, the Devil of disobedience, and sedition, will not so be satisfied, but this rebellious people, must be still grumbling again against *Moses*, till the fire of Heaven, had almost consumed them all; and

and yet at the importunity of good *Moses*, that all was no sooner quenched, but they must nauseate, and loath, the very bread of Heaven; and cry out, forsooth, for flesh. Nothing we know can satisfy irregular appetites, yet that lust of theirs must be satiated too, by such a shower of Quails, as never the earth saw, though there, that meat was made a mortal poison to the mutineers. Nay, yet, after all these fair warnings, so many miraculous supplies, and so much long-suffering of the Lords, and his servant *Moses* with them, they must pick a quarrel with him still; nay, go about to make a general revolt, and to depose him from his Charge, and all, forsooth, because they saw before them, the huge bugbear Gyants of the sons of *Anack*: for they said unto one another, We are brought hither, to fall by the Sword; Come let us chuse another Captain, and let us return into *Egypt*.

Num. 14.

This was a dismal mutiny indeed, and for that, the Lord would have extirpated them all, but for the importunate prayer of our injured *Moses*: Though it was so contrary to his own interest too; for the Lord offered him, to make of himself a people, mightier, and a greater Nation, than they were: but the gracious Lord was so taken off from his vengeance, and our Clement *Moses* was content to continue the Charge, and still charitably to conduct so rebellious, and disobedient a people, though their many after mutinies, and base murmurings, drew more and more plagues upon

upon them, as that of the terrible fiery Serpents, and divers others, too tedious now to relate, being called to hasten to our precious Parallel.

The Parallel.

No other treatment than this, can all good Princes, and Governours expect from the rude Jud. 8.
Populace, qui ipsam dominationem spernunt, & majestatem blasphemant, who are alwayes addicted to despise Dominion, and blaspheme Majesty it self, as the Apostle tells us ; They are never better pleased, then when they can, as *Austin* well expresseth it, in *Principes petulantem ingenii sui libidinem procaciter exercere :* August.
 spend the lust of their petulant tongues upon their Princes. The same humour was not amiss remarkt, by the acute Historian in his Tacitus:
time, Laquax sane & ingeniosus, in contumeliarum Prefectorum, populus; inter quos qui vitaverit culpam, non effugit infamiam : The people, saith he, are naturally talkative, and love to shew their little wits, in casting of contumelies against their Governours, none of whom, can carry themselves so well, as to be clear from blame, though they are free from fault : and the Philosopher gives some reason for it, *Male* Seneca.
de illis loquuntur Nequam homines, quia bene loqui nesciunt, faciunt non quod merentur illi, sed quod solent ipsi : wicked people, saith he, speak

ill of their Princes, because they know not how to speak well; and so what they do, is according to their own custom, not the others deserving.

Indeed, we full well know, that this great Beast, the people, is a monster of many heads, and those heads, have as many horns, to gore, and gall, their Governours. Since then this mischievous humour has prevailed in all Ages, and amongst all Nations, and is become now perfectly customary to the mad multitude, from whom, neither the Crowns of Kings, nor Miters of the greatest Prelates, can be secure; Why should our second *Moses*, his late Highness, trouble himself more about it, than his great Pattern, and Prototype, the former *Moses* did? They both knew full well, that such wicked, ill-natured, depraved, and perverse people, there would be still in the World, and that by Gods especial permission too, for the exercise of his servants vertues. Vinegar is said to be very necessary, for the purifying, and polishing of some precious Stones, which have their fire (as it were) frozen over, and their luster eclipsed, by some dark substance, or earthy interposition: So great spirits, ought to have some little touch or taste of Acerbities, to enlighten their valours, and illustrate all their other vertues: And so I doubt not, but that we shall without much difficulty, in this particular, accomplish our happy Parallel.

Has our glorious second *Moses* been lesse
injured

injured by venomous tongues? lesse persecuted with the misprizions, repinings, and malicious murmurings, of these mutinous Nations, than our first *Moses* has been, with his stiff-necked Israelites? Or, has his Highnesse shewed lesse patience in bearing, or greater magnanimity in contemning those cursed contumelies, with which some Diabolical creatures have attempted to asperse his Divine vertues, than that his first Pattern or Prototype has done? No, his most Serene Highnesse, could never be disturbed with those petit clouds of vulgar ignominies, no more, than the Supream Sphere of the celestial Bodies, can be moved, by any distempers here below.

His Sacred Highnesse, likewise knew, that he had a greater example, than that of his Master *Moses* too, to follow, in that grand point of temper, towards his people, and that is the Almighty Lord of Heaven himself. Who has borne more injuries from the wicked mouths of men, than his Divine Majesty has done? insomuch, as old *Tertullian* tells us, That *Tertul.* to bear an injury gallantly, is a true ray of the Divinity it self; and *Cyprian*, as elegantly as *Cyprian:* he, in his Treatise that he composed of patience, confirms to us, That this brave bearing of injuries, is not onely the proper virtue of true Nobility, but a most glorious property of the Deity. *Est nobis* (saith he) *cum Deo virtus communis, inde patientia incipit, inde Claritas ejus & dignitas caput sumit;* So he is bold to make it not onely to be

be the very Effence of God, but the Clarity, and Dignity of his Nature. And indeed, when we deeply consider, the great long-suffering of our good God, for so many Ages, how he has permitted to stand so many Temples of abominable Idols, that were erected to the very contempt of his holy Name, and in the defiance of his Power: How he has been pleased still to suffer dayes and times to circumsolve, rivers to glide, winds to blow, the Spring to put on a green, and the Autumn a saffron Robe, grapes and corn to ripen, the Elements to serve, and hold universal Nature in breath, to supply a thousand millions of Sacrifices, every day offered to Hell it self; How he has still continued to cast even flowers from Heaven, with a bountiful and free hand upon the audacious heads of his most contumacious enemies, who better deserved to have received so many stroaks, of his angry Thunder-bolts.

So, when we consider, the great long animity, and patience, of our ever blessed Saviour, in bearing the cursed contumelies, and insolencies of the perfidious Jews, which were so horrid, that total Nature it self groaned under them, the Sun could not behold them, but be eclipsed, nor the Stars attend, but in their sad and mourning weeds, and the whole frame of the Universe, suffer a most sharp convulsion, both above, and below his Crosse; and yet he in the mean time, as unconcerned in his own sufferings, was pleased to remain upon it quietly, though bloodily affixt to it, and undisturbed

disturbed as in a chair of State, without any the least emotion.

Who would not now suffer himself to be carryed away, with the study of this most glorious vertue, of Magnanimous longanimity, and suffering unworthy injuries ? And sure, next to this un-imitable pattern of the Almighty, which we have seen, that of our first great Master *Moses*, is most considerable, whose steps, in this too, our most pious second, has so clearly traced, that they may be more truly called the very same, than Parallel : Onely here's the difference remaining, ; our first *Moses* courageously and kindly suffered the reproaches, frequent murmurings, and mutinous distempers of a company, of poor, wandering and hunger-starved Jews, in a Desert ; and our glorious second, has been ever graciously pleased to passe by the more malicious railings, and revilings, of our own too high-fed, pampered, inebriated, brutish people.

I should be infinite, to enumerate the infamous abusive libells, they have cast out against his goodness, with the particular Calumnies & disgraces, they have endeavoured to asperse his Highnesses Serene Person and Government withal ; and indeed the foulness of them, would stain through the cleanest language, that I could wrap them in, I shall therefore passe them by without reciting, as he has done without taking notice of, or revenging them : For he, just as the Royal Prophet *David*, did chuse to bear those honourable wounds, which

the envenomed tongues of such as *Sbimeï*, had thrown upon his reputation, and so was to mount to the Throne of *Saul*, by his steps of patience; witnessed in suffering *Saul*.

So I will be bold to conclude, that his late Highnesse, like a perfect true man of honour, did no more trouble himself with those injurious dealings of the wicked World, and receiving those ill returns, from his most unfaithful, and unworthy back-biters, than does the Sun in the firmament, to behold the Clouds, which he himself had drawn, from the mire and fens of the earth, to make himself a Skarf of. He knew very well, that he should, as he could not choose, but for ever have the upper hand of them, and though they might darken his aspect something, for a time, and maliciously hinder themselves from the enjoyment of his most excellent vertues; yet they could never deprive him, of his proper light, or other sober, well-tempered, and more thankful souls, from receiving the favour of his better influences; as we shall continue to prove in the proceſſe of our succeeding Ascents, and happy Parallels

The tenth Ascent.

Moses was most malignantly lookt upon likewise, by some of the Elders themselves, and a dangerous head of Rebellion was made against him, by some of the Princes of the people; nay, he was assaulted nearer home, with an unnatural sedition in his own Family. So true it is, as the Psalmist tells us, *Many are the troubles of the righteous, but the Lord will deliver him out of all.* Now is our Moses come to the Test, indeed; for, all that was said before, was but a meer flea-biting to this fiery trial.

The plague of popular tongues, is indeed something tollerable; but the unkind conspiracies of Princes, and such as should be persons of honour, and have better understanding of their obligations, cannot but cut to the heart of any Captain-General; yet this very sad disaster, befel our glorious Patriarch, in the Rebellion of *Corah, Dathan, and Abyram*, Num. 16. who rose up before Moses, with two hundred and fifty more Princes of the Assembly, famous in the Congregation, and men of Renown; and they gathered themselves together

- V. 2. ther against Moses, and against Aaron, and said
 V. 3. unto them; *Ye take too much upon you, seeing that all of the Congregation are holy, every one of them, and the Lord is also amongst them; wherefore then do you lift up your selves, above the Congregation of the Lord?* This, when our dear Moses heard, he fell on his face, to shew his great humility, and replied onely, *You take too much upon you, you sons of Levi; speaking onely then to Korah, and his company; but when Dathan and Abiram were sent for, they tell him plainly, that they will not come up to him, and expostulate the matter thus by message with him, Is it a small thing, that thou hast brought us up out of a Land, that floweth with milke and honey, to kill us in the Wilderness? but thou must altogether make thy self a Prince over us?* Then Moses, to shew his magnanimity, the Text sayes, *was very wroth, and said unto the Lord, Respect not thou their offerings, &c.* Here it is to be observed, that Korah was of the same Tribe with Moses too. Nay, yet the Lord would bring a nearer trial to his dear servant Moses, & permit his own right hand, and onely helper appointed to him by God, and one Brother in blood, to revolt against him, and joy n himself with a silly woman, to raise a sedition against him, in his own Family; but that businesse was quickly quash't by Moses his most Clement proceedings with them: by whose powerful intercessions to the Lord, Aaron escaped onely with a bare rebuke, and Miriam was chastised with a Leprosie,

Num. 12.

profie, for seven dayes. These must of necessity be very heart-breaking blows, to our poor Patriarch; but he that had an assured safe retreat in his own heart, and the sweet repose of a clear and a quiet conscience, is no more moved with those unkindnesses of kindred, and unfaithfulnesses of friends, than the firmament it self, and serene Empyrean heaven, used to be, with all the clatter, and combustion, fury, and confusion of the inferior Orbs.

The Parallel.

Of all the cruel unkindnesses in the World, there are none that pierce so to the quick, or are so deeply sensible to a Noble nature, as those which it receives from persons whom it has obliged.

Indeed, we find that those ungrateful returns of injuries, for favours received, do bring astonishment even to the gates of Heaven it self; which caused the Almighty Father, to sigh out those lamentable complaints, by the mouth of the Prophet Hieremy: *How Hieremy,* comes it to passe, that my beloved hath committed so many outrages, so many misdemeanours in my house? as much as to say, Have I then, O my beloved, lodged thee in my Temple, have I nourished and bred thee up from thy Cradle, with my Fatherly hand, and cherisht thee in my bosome;

now

David.

now to betray my honour, and this to defile the glory of my Altars? So the Royal Prophet tells us, that he could have born any thing from an enemy, or a stranger; but from one that he trusted, or from an intimate familiar, and bosom-friend, to receive an injury, or unworthy return, was beyond his power to bear with patience: and the truth is, it were enough to stagger the greatest Saint: Yet this was our first *Moses* his miserable condition, as we have seen, and shall find it fully parallel'd in our second.

Now it is manifest, that it is our Heavenly Fathers constant course, to put his children to the full proof and exercise of their vertues, to instruct them to the highest pitch, to be as near imitators, as they may be, of his own Divine vertues; who does nothing but good to ungrateful man, and receives nothing but ill from him; as we shewed at large in our last Ascent. And such trials as those, are questionlesse very necessary for his servants; for it is undoubted, that his most practised servants, a very *Moses* himself, would putrifie in long prosperities, as in a dead Sea, which produceth nothing: so that the All-wise God, out of great kindnesse, to his most dear servants, does sometimes strike such blows as these, that they, as *Jonathan*, may have their eyes still open, and suck in honey from the very end of the Rod, that scourgeth them, and in the severe chastisement of a father, finde the consolation of true children. O what a goodly

goodly Theater, is a good conscience! and what a beautiful Arcenal it is, to have the Armes of vertue still in a readinesse, as our first and second *Moses* have had against all essayes? whom no unkindnesse of unthankful friends, or conspiracies of ungracious enemies, could ever startle from their sweet, and serene repose.

Now, that we may make good our Parallel, we must reflect a little upon the barbarous ingratitude, that his late Highnesse has met withall, from Persons of other obligations, and Princes too of our Assembly. And truly, who would not have thought, after so many wonderful Deliverances, by the hand of our second *Moses*, as we have seen, and the beating down of all open oppositions, to the destruction of the common enemy; but that our miseries should have had an end, and our glorious Captain-General some rest? But yet I must say, with a sigh, and to the eternal exprobration of some persons, late in power, that we found no other, but *aliud ex alio malum*, one mischief to follow upon the very heels of another. How many malignant parties of our own have gone about to disturb that happy peace, purchased with the price of so much blood? and no stone left unstirred, to throw us into a second, and a third, and (may be) into more confusions, and greater than the former, and that by some of our Elders too, as I have said, and Princes of the Assembly? Nay, our religious brethren of *Scotland* too, must be

be set on foot again by them, to make their Covenant a stalking-horse for Rebellion, and to renew a war in all probability, more cruel and dangerous, than the former: But our most Renowned second *Moses*, being born upon the wings of that Providence, which never failed him, made a most happy, and quick dispatch, of that work; putting an end to all those Kirk enchantments, both here, and there, for the present, and I hope for ever. And yet after all this, that by the gracious providence of God, and his Highnesses great care and prudence, all means of making head, and embodying themselves again, was taken from them: I should be infinite to tell, how often those of that leaven, have shewed their venomous teeth, against his Highness, his happy, and most godly designs, to disturb him again, and our peace. Nay, some of those, that have had the greatest share in his Highness his Successes, I mean, some of those Elders, and Princes, of the Assembly, most ungrateful, undutiful persons, that durst with the *Atlantes* of old, shute their malicious arrows against the Sun, and cast stones at him, that gave them bread: nay, some of them too, when they could not bow Heaven to their purposes, would endeavour to stir up Hell against him, confound elements, and mingle stars with the dust of the earth, to come to the end of their most exorbitant pretensions: But the Lord, who alwayes took him to his most especial care, set him so far above theirs, and the Devils

Divels malice, that hurt him they could not, though themselves they might, like the Basilisk, with the repercussion of their own poison: The fagot smoaks onely when it begins to burn, but when the flame has once got the upper hand, there will be then no smoak at all.

Natural Philosophy informes us, that the Rain-bow in the Heavens, is not easily to be form'd at Noon, in the heats of Summer; because the Sun being then vigorous in his altitude, dissipates and wastes those Clouds: So our second *Moses*, being mounted, as he was, to the highest pitch of Heroick vertue, dispelled all opposition. Malice it self could neither find Bow nor Arrow to reach him; but burst it self with its own venomous intention: so did all calumny crack it self before the truth of his vertue, which darted resplendent flashes into all eyes. We know it's said of old, that *felicitatis umbra invidia*, There are no shadows without light, nor is there any envy without some gift of God. No man thinks it strange that Cantharides should fix themselves upon Roses; it is certain, that vermin will not be satisfied, but with the fairest and the sweetest flowers. But that which seems most strange to me, and truly it is not a little admirable, that men heretofore so honoured for wisdom, and good affections to the Publick, should run so stark mad with malice, as to go about so extravagant a businesse, as to swim against the stream with the silly frog, hoping to stop the flood,

flood, and constant current of the *Rhodanus* or *Danubius* ; or with the foolish fly, soare up to Heaven, to fix her feet upon, and stay the course of the *primum mobile* : but by this time, I believe, they are all more amazed than bridled geese, and look as ghastly as dead men, four dayes after their Funerals, taken from their graves : and indeed, our second *Moses*, never made more reckoning of such as those, than of so many angry hens, that have indeed the eyes of dogs, but the hearts of hares. It would be an endlesse piece of work, to enumerate the infinite plots, conspiracies, treasons, and assassins, contrived and practised upon his sacred Person ; but he securely slept in the arms of the ever-waking providence, and could not but be confident in spite of all the malice of men and Devils, but he that had so raised him to, would still preserve him in, his most illustrious state and condition.

I shall onely take leave to expostulate a little with those persons, and so conclude this Parallel. Are you not ashamed yet of your ingratitude, you children of the Scottish Belial ? Had you had one drop of true English blood in your bodies, you would have been readier to spend that for him, than to take his from him. What, you would be all Kings ? we remember indeed, too lately, that you were so ; and you would have a perpetual seat in Parliament too, as you once thought you had got ? and truly, it is great pity, but it were so again, especially being so good Patriots as you have been ?

been? I wonder truly, that then you did not vote your selves to be immortal too. Let any temperate and knowing man in *England* now be Judge, whether when you sate so, with all your power and splendor about you, so loudly proclaiming your selves such Magnifical members, you did not stink in the nostrils of all the people? Who generally lookt upon you then, but as busie Apes upon a house top? and as a smoke in the socket of a greasy candlestick? for such (as the Learned *Bernard* tells us) are all dignified persons without merit: and so accordingly, his Highnesse sacred wisdom, spied you out, and amongst the rest of his most incomparable Heroick Actions, which he has engraven with a Pen of Adamant, to consecrate to all Posterity, he then sent you out in your own snuff, the stench whereof, is not yet, nor will be, I believe, in the next Age, extinguisht.

*Bern. Lib. 1.
de Consid.
cap. 7.*

Thus we see, the Moon may seem for a time to darken the Sun, when it is eclipsed; but yet she daily renders the tribute of her light; So all the malice in the World, that has made a shew to darken his Highnesse for some time, cannot at all obscure, but must encrease his praises, by its slanders, as it did advance his repose by its oppositions, and augment his Crowns by his humiliation. Nay, my Lord being of nothing so ambitious, as to be like his Great Master *Moses*, has traced the steps of that his great Archetype, to the very height of all charity; towards these his most violent,

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and

and undeserved adversaries, and all their Complices. Have we not seen him, like that his first Master, frequently prostrating himself at the foot of the Tabernacle, praying, and almost binding up the hands of God, to stay the course of his vengeance, against those that persecuted him even to the Tabernacle; nay, would take into himself likewise, a piece of Reverend *Aaron* for his Pattern, standing in the Majesty of his Priestly habit, with the Incensory and Sacrifice in hand, to appease the anger of God against his persecutors, when Heaven was all on fire over their heads, and the Earth became a devouring gulph under their feet, to swallow them up. Our most Renowned Lord Protector, could never be lesse than a *Moses* to them, though they did continue never so much to be a *Corah*, *Dathan*, and *Abiram*, unto him: So we shall proceed from those wretched injuries, he received from ungrateful men, to those Noble, Princely, and high exaltations, that he alwayes found within his Mosaick self,

The eleventh Ascent.

Moses was a Person of a very high courage, himself, and every way accomplished with parts requisite to a good Souldier; and he was no lesse curious in the choice of those whom he was to receive to serve under him as souldiers. For his own personal Courage it sufficiently appeared in his minority, when he slew an *Egyptian*, that was abusing of an *Hebrew*, one of his brethren: which was improved highly in his maturity, and was most visible, in his embracing so many difficulties; as his frequent confrontings of *Pharaoh*, and all the fury of the *Egyptians*, and over-passing all the perverse oppositions of his own people. He was no lesse choise in the election, and approbation, of such as were to be made souldiers; as is to be seen in the rule that he gave for those which were to go to war: ordering, that those which were to go out with the Host against the enemy, should keep themselves clear from all wickednesse, nor so much as be stained with any uncleannesse, &c.

Exod. 2.
11, 12.

Deut. 23.

The Parallel.

Nor lesse doubt can there be sure of the personal Valour, of our second *Moses*, who though he slew no man, that ever I could hear of, in any private quarrel, yet was known to be alwayes ready to draw his Sword upon a good occasion.

His Highnesse was never of the temper of those spirits, that upon the misconstruction of a word, or a cold countenance, must presently desire to see a man with his sword in his hand, and swear that they will evict reparation from him, sealed with his blood. No, it cannot be but an argument of a base spirit, and of ignoble extraction, to seek out occasions of quarrelling, and Duelling; for by that sure, they must have some design, to blot out some ignominy of their births, or other unworthinesse. Heretofore truly, none but slaves, lackies, butchers, gladiators, or such kind of fellows, did use that trade of Duells; but now forsooth, the opinion of some fooles, will make it fit for Gentlemen: But our first, and second *Moses*, ever had such pitiful *Heñors* in extream contempt, who go about by that means, to purchase glory out of vice, gain hell by their execrable carriage, and but acquire on earth, the qualities of a Clown. They have taught us, that we are not to make our
selves

selves like *Fierabras*, nor the Knight of the burning-sword, in matter of valour: and I dare aver, that if there were a hundred such like *Rodomonts*, brayed, and stamped to powder in a Morter, they would not be able to make up one half ounce of true fortitude. Nay, I have seen some of those most importunate fellows, to fight Duells, when they come to bear arms in a good cause, where they ought to shew true valour, and an undaunted resolution, they have been the first that have most desperately run away; they have passed over hills, without being sensible of the ascents, through woods, without seeing of a tree before them, and measured many miles without casting one look behind them; nay, sometime whole flocks of them together, that will run away like sheep, with the very apprehension of a fear, that the noise of their own feet gives them.

Our first and second *Moses*, were as little given to make discourses of their own Valour; Those who brave it most in words, are most commonly found most failing in performance. When *Homer* makes his bravest Captains to march, he gives them alwayes silence for a guide; contrariwise, he makes cowards to babble, and chatter like Cranes. The first passe along like great Rivers, letting their streams glide softly with a silent majesty; but the second keep a murmuring, and bubbling, like little Brooks: Indeed, the world is too full of these *Rodomonts*, now called *Hectors*,
 G 3 who

who are transported with od, arrogant, and sudden furies, like *Rabshakeh* in Scripture, and yet will tremble at the Lancet of a Surgeon, and cry out for a little pain, more than a woman in Labour: in short, the true sign of not being valiant, is to strive to seem to be so.

Our second *Moses* was known to be none of all this Swash-buckler brood, sprung from the race of *Cadmus*, derived from the teeth of Serpents; and yet never more ready to eat, than to fight, upon a good occasion, nay, a Duel out too, if there were a cause for it; that is, either in the Head of an Army, by publick consent, against some *Goliath*, to defend the honour of his Nation, and so to end some notable War, and stay a greater effusion of blood: or else, if justly called to it, in his own, or any dear friends vindication; not upon some silly Chymera of spirit, upon the interpretation of some ambiguous words, or, which is worse, for the love of some unchast woman, who will not be otherwise propitiated, but with the sacrifice of humane blood. No, this is no part of our Mosaical courage: The men of this make, were always those that his Highness fought against, and proved upon them in the end, that, to be a true compleat Christian Souldier, was not to become a braving *Cyclop*, without any feeling of God, or sense of Religion, but such a one as his Master *Moses* would have him to be, that goes into the field; that is, clear from all wickedness, and un-

nucleanneſſe : and ſo accordingly did our ſecond *Moses*, alwayes make his ſacred choiſe of men. His inſpired wiſdom, knew full well, that none are fitter to go to War, than thoſe, who had made their peace with God, nor can there be any more valourous, than he that has a true fear of the Lord before him : for firſt, ſuch a mans ſoul is a Fort impregnable, which cannot be ſcaled with ladders, for it reacheth up to Heaven, nor be broken with batteries, for it is walled with braſſe, nor undermined by Pioneers, for he is founded upon a rock, nor betrayed by treaſon, for faith it ſelf has the keeping of it, nor be burnt with granado's, for that can quench the fiery darts of the Devil, nor yet be forced by famine, for a good conſcience is a continual feaſt.

It was not for nothing then, that theſe two great ſouls of honour, our firſt and ſecond *Moses*, would not onely be ſo provided themſelves, but have all that followed them, be ſo likewiſe, and to carry about them, the whole armour of *St. Paul* ; for undoubtedly there is nothing ſo ſtrong, nothing ſo invincible, and triumphant, as a valour, which marcheth bravely under the Rules of true Chriſtian Religion : Whatſoever *Mr. Machiavel* would perſwade us, that Devotion and Piety, are the greateſt weakners of courage, and warlike diſpoſitions, and that honeſty and vertue, do but expoſe a Prince to dangers ; the truth of it is, of a Prince as he has propoſed him, he has made little better, than a wilde beaſt, and

yet would perswade us, tis a man, and none I presume, will believe it, but such as carry their eyes in their heels.

*Procop. lib.
1. de Bello
Vandal.*

The brave *Belizarius*, sure was of another opinion, who was one of the most excellent Captains in the World, being to put some lewd souldiers to death, for some military crimes, declared his mind so freely to his Army, in these Terms, that *Procopius* recites: Know ye (saith he) that I am come to fight with the arms of Religion, and Justice, without which, we can expect neither Victory nor Happinesse; I desire my Souldiers should have their hands clean to kill an enemy. Never will I suffer any man in my Army, that hath fingers crooked or bloody, were he in arms as terrible, as lightning: force is of no worth, if it have not equity and conscience for companions. This now, methinks, was spoken like a Souldier indeed, like the very spirit of our *Moses*.

And this is most certain, that no man can loose his courage, but he that never had it, and no man can have it, if that he beg it not of the true Lord of Hosts. Where is light to be sought for, but from the Sun? or water, but in Rivers? and heat, but in Fire? and where think you to find true Strength, but in the God of the strong? I mean, not that strength of body, that *Milo* had to carry a heavy beast, but the strength of soul and courage, to carry a man through all extremities; which hath its root in reason, its increase in piety, and its Crown in true glory:
and

and this courage our second *Moses* had to the full, and that I hope, there is no man but will grant, is so far from being lessened, that it is only heightened by Religion, and godliness. His sacred Highnesse therefore chose for his Companions in arms, none of those roaring, ranting fellows, that think there is no way to be esteemed valiant, but to dare to be impious, to make the pillars of heaven, to tremble with their blasphemies, and have nothing of souldiers in them, but to pill, and ravage, in their Quarters, like Harpyes, and to feed themselves with humane blood ; and in a word, have but this one shame left to them, that is, not to be shamelesse. What a ridiculous thing is it, in the mean time, for people to live like *Cyclopes*, that they may be accounted valiant, and act the part of Turks, to gain the reputation of good Christian souldiers ? But here his Highnesse his pious wisdom, most eminently, after the example of his Great Master *Moses*, has ever shewed it self, and made us to know such persons well enough : his inspired judgement, could never be subject to so much fallacy, as to take chaff for Gold, hemlock for Parsly, or an Ape for a Man ; and he has plainly taught, and proved to us, that all their pretended courage, is nothing else but despair and rage, boiling in their passionate breasts, and counterfeiting vertue. So I hope we shall have no more such false spectacles clapt over our eyes, by that spirit of lyes forged in the shop of Hell, to make us take that glass
for

for Diamond, and those Kestrells for Faulcons;
indeed, fitter for Stallions, than War-horses;
all their courage is nothing but a boiling fury
in their hearts, like to that of some Lunaticks,
or possesst with an evil spirit, which makes
very children, and women, to be sometimes
stronger, than many men; But such as these,
were none of our second *Moses* his election;
for he being to go on God Almightyes errand,
would have no associats, but such as the Lord
should approve of, and were free from all
manner of uncleannesse, as that Great Ma-
ster of War, and his incomparable President,
both prescribed, and practised.

The

The twelfth Ascent.

Moses was well entered into years, but retained a strong sense still and understanding, before he was called out upon Publick Employment; he was a most vigilant, faithful, and skilful Officer in the field: For his age, we find it was not over-great, considering how men lived about that time, but his vigour was very extraordinary; for the Text tells us, that he was a hundred and twenty years old when he died, yet his eye Deut. 34. was not dim, nor his natural force abated, ^{7.}

Now by all the computations of Chronologers, he was above fourscore years old, when he was called out upon this great Action, of Delivering the Lords own people out of bondage, and by consequence, he must have been then, of a much more vigorous constitution, than afterwards: For his vigilancy, there is none sure will doubt, that pleaseth to peruse the sacred Text, where he is to be found always watching, and praying for his people, and either pleading something for them to God, or for God to them; for his care and fidelity, the Lords own acknowledgement likewise may serve turn, who has expressly testified of him, that he was faithful in all his house. Num. 12.

Exod.
Levit.

7.

The

The Parallel.

By equal calculation of our Modern Naturalists, as well as Chronologers, we do finde, that God indulg'd double the life to men, before the Flood; to that he has done since the very next Age after; and yet to them too, vouchsafe drwice so much time of living, as he has done to us: So that if those great Secretaries of Nature, and Antiquity do not deceive us, our second *Moses*, his forty years and upwards, may appear parallel to the former's fourscore, at, or about, which times, they both were prest forth into Publick employment. By which we may observe, How the Lord is pleased to honour a well-seasoned age; for, as the late Learned Philosopher tells us, *Prudentiæ mater, & adjutrix est experientia, quam etate provectiores, multorum observato curriculo temporum, negotiorum, exemplorum, comprobata magis habere possunt: quippe quam dies dat, qui ut posterior prioris sit discipulus, & seris venit usus ab annis.* The Mother and Nurse of Prudence, is experience, which the more ancient, by the observation of a larger course of times, practices of busineses, and presidents, must of necessity, have in a greater proportion; This skill, dayes, are commonly the Donors of; for we find the following day is still the Scholler of the former, and as the

Poet

Fred. de
Marsel.

Poet tells us, True experience is not got without proceſſe of time. Thus we find the beſt incenſe alwayes comes from old Trees, and Torches, made of Aromatick wood, caſt out their beſt, and moſt odoriferous exhalations, when they are almoſt waſted. O that I had never ſaid that word, my tongue falters to ſpeak, my pen is palsie-ſtrook to write, and my heart trembles to think, that our ſecond *Moses*, his dayes were ſo ſoon to have an end; for we had no temporal good thing more to pray for, in order to the State, or our ſelves, but that the bleſſedneſſe we enjoyed under his late Highneſſe, might be eternal, and that we might perpetually live and flouriſh under the comfortable and pleaſant ſhadow of his Palms; but we have too lately ſeen, that he, as a *Moses*, is gone as he came, and left us nothing, but our own peace, and his precious memory behind him. But I muſt paſſe by this paſſion, leſt it make me guilty of too great a digreſſion, it being a diſcourſe more proper for the cloſe of our Parallels. And indeed, however we finde our ſecond *Moses* Parallel to the firſt for number of years, That I cannot ſo certainly determine, as I can for the vigour of his ſoul, and acutenefſe of his ſenſe, no one of which, to the very laſt Scene of his life, was any whit dulled or diminifhed, more than the eye of his Great Maſter *Moses* was; an extraordinary bleſſing doubtleſſe, vouchſafed by the Divine goodneſſe, to his dear ſervants, to get youth by years, and beauty it ſelf by time;

as we have seen perfectly proved, in the person of his late most Serene Highnesse, our second *Moses*, as has been recorded of that our first Great Patriarch his Prototype.

Then for his great diligence, fidelity, care, and skill, in discharging all Trusts committed to his Charge, no man can at all dispute, that has either seen, or heard, of the indefatigable labours of his Life. His Highnesse knew that idlenesse was a meer moth of Noble mindes, and iron it self sure, if it had the reason to discourse, understanding to chuse its one commodity, would cry out to us, that it better loved to be kept in constant use, and exercise, than to lie rusting, and consuming in the corner of a house: Wherefore we see, that God does not ordinarily entertain great souls, in the pleasures of an idle life, but in the rigid exercises of vertue; for we know that there are many most excellent fishes that will die in standing waters, and are delighted in the most bubbling sluices, and turbulent seas, and rivers; and the best birds, will alwayes be abroad in the most troubled air. Our glorious Eagle therefore, was alwayes seeking out for action, and never to be found lazing, or beating of his wings in the lower Regiment of the air, but soaring alwayes aloft, amongst the furies of Lightnings, Tempests, and Whirle-winds, playing with Thunder-claps and ever having his eye, where the day was to break. His painful vigilancies were so great in Court, as well as Camp, City, and Field,

Field, that we may say of him, as was once of the Great Constantine, *Tam assiduus in actione sua constitit, ut vel labore refici ac reparari videretur*, He was so conversant in action, that it seemed to be nothing, but his continual recreation, *Gaudent siquidem*, saith the same Author, *divina perpetuo motu, & jugi agitatione se vegetat eternitas*, His constitution was so strenuous, that it must needs have been akin, to those celestial bodies, that refresh themselves with their own motion, and perpetual agitation. So true it is, what Seneca tells us, *Contempta res est homo, nisi supra humana se erexit*; A man is a very pitiful, vile, and contemptible thing, unlesse he be ambitious to raise himself above all the ordinary courses of the World: but that saying is to be verified in no sort of men so much, as the Noble Souldier, whose honour depending upon the most superlative degree of vertue, must seek out, and pursue, wayes beyond all equality: and such a person, is sure of attaining his end; for Polyænus has assured him, that *Voluntas ad laborem propensa cuncta vincere & superare consuevit*, A propense will, or a soul prone to labour, has been ever wont to conquer, and overcome all difficulties. And Appian gives the like encouragement, when he proclaims, *Nihil tam arduum quod industria & animi fortitudine superari non possit*; Nothing so high, or hard, but is to be compassed and overcome by industry, and a willing valiant mind: What these, and all the Philosophers,

Plin.

Seneca.

Polyænus:

Appian. de
bell. His-
pan.

sophers, Poets, Orators, or Historians, have said, or could prescribe, his late most Serene Highnesse, has alwayes fully understood, and most perfectly practised, as no one of the Army that has served under him, but must bear him witnesse; how present he would be upon all Guards and Watches, as if he were ubiquitary; how incessant in all his Actions, and Labours, as if he were impassible; how alwayes taking order for, and moving about his body, as if he were immortal. Indeed, this laborious vertue, which is no small one in an officer, his Highnesse was more Master of, than any that I ever heard, or read of: If any Work were to be raised, his hand must be in it first, if any duty to be done, his president must be still the foremost; so by rare skill mingling the Captain, and the common Souldier together, he did both intend the diligence of others, from whom he might, though not so effectually, have exacted it; and ease the burden of their labour, by making himself a companion and partaker of their pains and travel: But of this, and his other great pieces of Conduct, we shall say more in our next Ascent, where we shall represent him a most compleat Captain-General.

The thirteenth Ascent.

WE have found our *Moses* a most valiant and vertuous Souldier, and a most vigilant, skilful, and careful Officer; but that he might be all, and yet not fit to command in Chief, and a shepherd, is not very likely to make a great General; fitter he must be sure in the opinion of most, to lead his flocks, than to conduct an Army of men: Yes, we shall find him a most glorious and accomplished Captain-General, otherwise he would never have been selected sure by the Divine Wisdom, to conduct, and command, so great and troublesome a body, as that of the most mutinous, perverse, and rebellious people in the World, and to carry them in his bosom, as a Nurse beareth her sucking child; or if there could be yet any danger of doubt in any of this, I would refer that doubting person, to the whole current of holy Scripture, where he shall find by the exact discipline observed in his Army, the ordering of his several Marchings, and Encampings; the Election of his ablest Officers, as well as Souldiers, and the fighting of his Battels, his extraordinary and incomparable skill in Military Conduct.

Exod. 3.

&c.

Levit.

Num.

cut.

Num. 11.

12.

The Parallel.

Good Souldiers get honour to their Captains and Officers, and all together being gallant men, must of necessity, make a glorious General. It highly concerns him therefore, who is to Command in Cheif, to let his prime and principal care be placed in the Election of his inferiour officers, as our first and second *Moses* have so exemplarily done; for this is the first step of all Military Conduct, wherein I am sure, he has out-done all the Generals that ever were before him, unless this, to which he is so parallel. Is it not plain, that his Highnesse found such horrid abuses in all the former Armies, that he was faine to new modell this, to bring about those his great, and mighty workes, that he has done? And what sort of Officers were they that he chose, and instruments that his inspired wisdom pickt out, and fitted for his purpose? even such as his Souldiers were, before spoken of, men of clean hands, and purer hearts, that were to fight the Lords Battels. He rejected ever those gay gawdy outsidies of the world, those petit spirits of the Abyss, before spoken of, sprung from the race of *Cadmus*; I mean those silly fencing fellows, swaggering swash-bucklers, and *Hectors* aforesaid, who appear like

like Comets of fire and blood, to bring murder, pestilence, and poison, into houses; who (as I said) make the Pillars of Heaven to tremble with their blasphemies, & have nothing else of souldiers in them, but to pill and ravage in their Quarters like Harpies, and feed themselves with humane blood, who are ever readier to shew their valour, for a cold countenance, an extravagant word, or a Caprichio of spirit, than they would either be, for God, their Country, or the whole World. A most wretched and abominable sort of men, that never think of, or look up to Heaven, but to blaspheme it; indeed, more like *Centaur*s, than men, and have their hearts all spotted over like the skin of a *Panther*. No, these were the pitiful things, as we have said before, that his Highnesse alwayes fought against, and proved in the end, that to be a true compleat Christian Captain, or Souldier was not to become a meer *Cyplop*, without any feeling of God, or sense of Religion, and that the Lord who has pulled down the mighty from their Seats, and does exalt the humble and meek, will alwayes blesse the endeavours of such as those. Poverty therefore may be said to resemble the Isle of *Ithaca*, which (as *Archeſilas* tells us, though rough and bushy, failed not to breed the bravest men of *Greece*; and has not our great *Uliſſes* proved the same in *England*? and herein his Highnesse has not onely shewed an especial piece of his incomparable Conduct; but proved himself to

1 Cor. I.

be likewise full of the Divine wisdom, which hides alwayes its most precious Treasures under the bark, and mantle of persons, base, and abject in appearance, as we read in Scripture, *Que stulta sunt mundi elegit Deus*, God chose the foolish things of the world to confound the wise: For simple Fishermen, almost as dumb and mute as the very fishes themselves, are set apart, and chosen to catch in their Nets Philosophers, Kings, Cities, Provinces, and Empires: and thus in the old Law, the Master Statesman, and Captain of the World, our Patriarch *Moses*, being but a poor stammering Shepherd in shew, is chosen out to carry the Word, to a most puissant Monarch, to shake and to overturn with a poor wand, the Pillars of his Empire, to divide Seas, to calme Billowes, to open the bowels of Rocks, to command all the Elements, and fill the World with wonders. So did he make a like Election of his Officers, and Souldiers, and do the workes of Gyants, with the reputed *Pygmies* of the world: I hope I have not hitherto undeservedly brought him for my late Lord Protectors pattern. Indeed, this is the ordinary custom of Almighty God, to keep his richest Pearls in shells, and most precious perfumes in poor boxes.

Men of this World, we know, do quite contrary, as we saw manifestly proved by the other party, where moved the old Magadepies of the Church, and Butter-flies of the Court, with some other great things, called Lords,
who

who because they had (it may be) a gallant valiant man forsooth, for the Grandfather, thought that they might, very securely, be Cowards, so spending still upon the stock of their great Antecessors (though to be doubted, whether they were lawfully begot, or not) ruined their own selves. These pretty gawdy things, lived in the world just like Snails, keeping their glorious houses over their heads, and in their grave Majestick courses, (almost as slow as theirs too) made very fine long sil-ver-traces, but were nothing else indeed within, but meer froth. They had alwayes their backs like Cushions, covered with Velvet, Sat-tin, and what not, but their inwards we see, were nothing but hay, or straw. They made a glorious ostent of leaves to the World, and a fair verdure, like an over-grown wood; but are within replenisht with nothing but Ser-pents.

These persons sure, having nothing at all praise-worthy in them, would dignifie their persons with apparel, shewing us plainly, that they had like Peacocks, little heads, lesse brains, beautiful feathers, and a long taile; which yet it seems, by their strutting about the streets, are not clypt short enough, with some of them, though in good time, I doubt not but they will be. So I passe from these pitiful nothings, (whom his Highnesse, inspired prudence, and skilful conduct, would never admit to serve under his Ensignes) to some other more worthy piece of his Mo-

saical Conduct, and the next shall be the exact Discipline our second *Moses* alwayes observed, which is indeed, the very soul of an Army, and without which, they would march, as the Historian tells us, *Multi homines, pauci viri*, Many bodies, but a few men, or indeed, more like Salvages, than Christians. From the neglect of this it is, that we have seen in time of War, so many *Caniballs* in arms, that cast nothing but fire, and blood from their throats, *Menaces* alwayes marching before them into Quarters, and ruine and desolation bringing up the Reare : Barbarous villains, that think because they have a sword by their side, they are therefore to be Masters of the lives, and estates of other men. It is most certain, great courage is necessary to make a true Martial Discipline be observed ; but yet it is to be done, as we see in this very Army of our late Lord Protector, that he has left behind him, to be in truth, a mirrour of Armies, and never yet was equalled, no not by that which *Alexander Severus* commanded, as *Lampridius* relates, all whose souldiers, marched to the *Persian War* like Senators, and the Country Peasants loved them as their Brothers, and honoured their Emperour, as a god : Nor yet by that which *Marcus Scaurus* writes of, whose Regiments encamped round about a great Tree laden with fruit, and yet the souldiers were kept in such order, as not to dare, though they were to depart the next morning, to take one apple from the Master of the place.

Lamprid.

*Marcus
Scaurus.*

place. In this very manner, did our glorious second *Moses* alwayes conduct his men, giving them that Admirable Lesson, which the most pious Emperour *Aurelian* gave to some of his Officers: *My friends*, said he, *if you will be Captains*, nay, *if you will live*, contain your souldiers in their duties: I will not that a Peasant so much as complain, that he has been wronged in the value of a chicken, nor that any has taken a grape from his Vine, without his permission. I will have an account of every grain of salt, or drop of oil, unjustly exacted. I desire my souldiers should grow rich with the spoiles of enemies, and not by the teares of my Subjects. I would have them carry their riches on their swords, not into their Hutts, or Cabbins. I would have them chaste in the houses of their Hosts, and not any the least quarrel or disorder heard of amongst them, &c. If Heathens could teach us such Lessons of civil deportment in armes, what a shame is it then for some Christians, to march as we see them do, more like *Scythians* and *Arabians*? and that men who are made we know, for the support of men, and who are not strong, but for the defence of the feeble, should be more pernicious one to another, than Wolves and Beares, nay, than fire, hail, serpents, inundations, and famins? By this means it is, that warfare, otherwise a most honourable profession, is made a detestable trade, and the Commanders of those unruly Armies, are likely the first that suffer by them, themselves, and all the countenancers of such debauched doings

doings, must find the cup of Divine anger mingled with gall, and the poison, of Dragons poured forth upon their guilty heads.

All this his late most Serene Highnesse, alwayes abhorred, and prevented ; for which reason it was sure, that all the hearts of the poor people, of this Nation, which so much sighd under the former miscarriages of our Civil War, being indeed reduced, to almost a perishing condition, by the ill conduct of former Captains, freely bloomed, and newly opened themselves, as Roses, at the benigne, gentle, and yet severe brave aspect, of this incomparable person, our second *Moses*, when he came into general Command ; for which reason it was sure, that God so blest him in all his Battels. Assault, and warlike Enterprises, that he was successfull in them all ; for Plunderers we know, never fight well, and besides, tis certain, that the just God tyes a secret vertue to those Standards which march for his glory, and are not besmeared with the blood of innocents.

*Cic pro leg.
Manil.*

But I must hasten to accomplish our Captain-General, and, as *Tully* tells us, *In summo Imperatore quatuor ha virtutes inesse debent, scientia rei militaris, virtus, Authoritas, & felicitas*, There are requisite to a General, these four qualities, To have knowledge of the souldiers trade, To be valiant, To have his Army in good awe, And to be alwayes followed with good successe ; of the three first requisites, we have sufficiently discoursed already,

ready, so the last onely remains to be produced, for the accomplishment of our second *Moses*, in his glorious Captain-General-ship : or else if we look upon the four most remarkable properties in *Julius Caesar*, who was the Phœnix of all warlike Princes in those Ages, we shall find them all improved to the highest pitch, in this our late Great Protector : *Labor in negotio, fortitudo in periculo, industria in agendo, celeritas in conficiendo*, Labour about businesse, invincible valour in point of danger, a thorough industry in all actions, and a quick dispatch in all expeditions : there remains none but the last of these four *Cæsarean* properties, unapplyed to our happy Parallel ; So I shall endeavour to celebrate those his glorious dispatches, and successes, in our next most sublime Ascent and Parallel, that may concern his Highnesse, in any of his warlike Relations.

The

The fourteenth Ascent.

Moses was by the extraordinary indulgence and favour of Heaven, attended with a glorious felicity, in all his undertakings. All his Actions were Crowned with successe, and his Battels with Victory; All which is sufficiently cleared, by the sacred Text, in his miraculous Deliverance of the Israelites, and overthrow of the *Egyptians*, the discomfiting of the *Amalekites*, and defeating of King *Arad*, and his *Canaanites*, with *Sibon* King of the *Amorites*, and *Og* the King of *Bashan*, and Conquering in one pitcht Battel, five Kings of *Midian*. So true likewise is that piece of *Apocrypha*, which tells us: And *Moses* the beloved of God and men, brought he forth, whose remembrance is blessed; he made him like to the glorious Saints, and magnified him by the fear of his enemies; by his words he caused the wonders to cease, and he made him glorious in the sight of Kings, &c.

Exod. 14.
Num. 21.
Deut. 2.
& 3.
Num. 31.
Ecclef. 45.
1, 2, 3.

The

The Parallel.

Though it be very true, what *Dionysius Halicarnassensis* tells us, that *Virtus est felicitatis mensura, non fortuna*, Vertue is the ell by which we are to measure felicity, not fortune : and what *Paterculus* affirms of *Mithridates*, that he was *Vir virtute eximius, aliquando fortunâ, semper animo maximus* : So every vertuous and valiant spirit, though not alwayes great by the favour of fortune, yet must be so in his own courage ; for to judge things onely by event, is to turn the wrong end of the book upwards. Yet it is as true, what the judicious Orator assures us, that *Exercituum Imperatores, nisi prospero, & Martiali quodam astro nati, frustra fortes strenuique sunt, frustra virtute bellicâ instructi* ; Generals of Armies, if not born under some happy, and martial Constellation, do exercise their vertue and skill in Military matters, to little or no purpose ; *Et de unius fato ducis, militum victoria persæpe pendet* ; The Valour and Victory of Souldiers, is sometimes lost by an unlucky Captain.

It has been therefore the practice of most Princes, to adopt into their cheifest Commands, onely such as have been successfull Captains, and have received no foile at all from fortune. Now the greatest favourit of
fortune,

Dio. Halicarn. lib. 1.

Paterc.

Plin.

fortune, or properly speaking, the dearest Darling of Divine Providence, that ever the Christian World produced, was this most excellent person, his late most Serene Highnesse. His successes were so constant, that we may say, he had struck a naile in Fortunes wheele, that she should never be able to turn it again. He has not onely that Lady for his Guide, as some have boasted to have her, or his companion, as others ; but the Lord made for him a foot-stoole of Fortune, and gave him Victory for his Hand-maid : and as the same Orator sayes of *Constantine the Great*, *Nasquam pedem suum extulit, quin ubique eum gloria quasi umbra comitata sit* ; He never set his foot forth of dcors, but glory attended him as his shadow ; and what was said of the Great *Alexander*, likewise might more truly be verifed in him, *Quod plures prope victoriam reportavit quam pugnas inierit, plures urbes ceperit, quam obsederit, plures hostes fuderit, quam noverit* : He gained more Victories than he fought Battels, he reduced more Cities, than he beleagured, and routed more enemies, than he ever met withal. But now here, before I proceed any further, I must be bold to make a stand, and sadly intermix the water of my eyes, with my sorrowfulinke, and with a mourning pen, deplore the madnesse of those men, who engaged us in our late unnatural Wars. Ah poor *England*, Paradise of the Earth, Eye of the World, Pearle of all Beauties, How many times by the means of those infernal spirits,

hast

hast thou seen thy fruitful bosome, heretofore
 Crowned with ears of Corn, and Guilded
 with Harvests, all bristled over with Batalias?
 How many times hast thou seen, thy land co-
 vered with Swords, and thy Seas with Ships?
 How many times hast thou felt the arms of thy
 children encountering within thy proper en-
 trails? How many times hast thou seen flames
 of brothers hostility flying through thy fat
 and fragrant fields? when hast thou not sweat
 in all the parts of thy beautiful body? when
 have not rivers of blood been drawn from thy
 veins, and such blood as would have cimented
 the best Bullwarkes for thy defence against all
 forreign enemies whatsoever, and if well em-
 ployed, had made the great Enemy of Christ-
 endom, the Turk, ere this to tremble at thy
 Standards, and have re-planted again, the
 plains of *Palestine*? But all has been sacrificed
 to Furies: But I forbear, least that I lose my
 self in my provoked Passion; and indeed, I
 would willingly passe over this discourse with
 silence, as over coales covered with ashes, were
 it not, that as it was fit to expose massacred
 bodies to view, thereby to cure the madnesse
 of the *Milesian* Maides, so we are bound to dis-
 cover the bloody effects of this unnatural war,
 to raise a horror in all good souls, against the
 unhappy causes of it. And yet truly, we
 have no little reason to rejoyce in those very
 sufferings, & congratulate with our selves, the
 blood-shed it self of those barbarous Wars, if
 we could at no cheaper rate, have aquired the
 enjoy-

enjoyment of those most inestimable blessings, and benefits, which we have since received; and above all the rest, the sovereign influence of that most precious person, our late Lord Protector, and second *Moses*.

Thrice blessed *England*, in such a purchase, though with so much cost and paines. O happy voice of Thunder, which made this Hinde bring forth so glorious a birth, after so many terrible throws, and such direful agitations of many years. And for the happy close of all this, we may again remarke another piece of Heavens especial Providence, and quiet all the distempers of our souls, with an humble acknowledgement of that mercy, and submission to the Divine Justice, which in short, amounts to this. When the Lord is pleased to purge a Kingdom, or Nation, defiled with sin, he chooseth alwayes a people more righteous and religious than they were, it being forever most just, and reasonable, that they should enjoy their goods, who will have no share in their vices. So our *Moses*, and his Israelites, pillaged and overthrew the wicked Egyptians; So *Arbaces* vanquisht the debauched *Sardanapalus*; So *Alexander* conquered the effeminate *Persians*; And so the *Goths* gained the Empire of *Rome*, as holy *Salvian*, more at large illustrates: So to return to our late great Generals successes, and dispatches, which as it is notorious, have been so stupendous, that the present spectators of them, did take them, as aforesaid, more for visions, than realities. The celerity

Salvian.

(III)

celerity of his Expeditions was so great, a vertue so much commended in *Julius Caesar*, that he alwayes as far out-went his *veni, vidi, vici*, as ever he did, the Cunctator *Fabius*. *Jebu*, a man of an active spirit, was employed against the house of *Ahab*, to bring it to a quick confusion ; for God Almighty, when he means to shave clear, alwayes chooseth a Razor with a sharp edge, and never sends a slug upon a message that requires hast; So our great *Oliver*, we see when he came into General command, dispatcht more work in one year, than all the Armies of *England*, had done in three, or four, before.

This it was to have one of the Lords own election to command over us, and so much according to his own heart, that we see he has constantly tyed, as aforesaid, a secret vertue to his Standards, making winds and tempests, to fight under his Ensignes, opening for him lands inaccessible, calming stormy Seas, making him with petit handfuls of men, to discomfit huge Royal Armies, to take in Towns impregnable, cleave Rocks, and hew through Mountains ; nay, to do the works of Gyants, as aforesaid, with the reputed Pigmies of the World, and find facility in all that humane reason conceived impossible ; So that we may count more Victories of his, than Encounters, his Palmes being perpetually verdant as well in the frozen ice of Winter, as in the scorching heats of Summer. Nor was *England* alone the Scene of his great Actions, but the very mists
and

and fogs of *Scotland*, as well as the woods and bogs of *Ireland*, will all come in to attend his glories ; for the barrenness of the one, nor the barbarisme of the other, could set a period to his proceedings, or give a foile to his fortune.

Now to summe up all his Souldier-like Excellencies ; (for I must hasten out of this large Field, least I be lost in't) if we may by the most eminent qualities of inferiour creatures, be capable to conceive his matchlesse perfections. The most exquisite character of a compleat Captain, or Man at Armes, is by several Authors delivered to us thus ; That is one, who has the assault of the wild Bull, the defence of the wilde Boare, the flight of the Wolfe, the courage of a Lion, and the craft of a Fox : This strange composition, his Highness had to its highest perfection, as he has been sufficiently seen in all postures ; but above all, what a spectacle it was, sometimes to behold him in his Lion-like posture, and almost covered over with blood and dust, amongst the ranks of his afrighted men, and performing both the office of a great Captain, and most Couragious Souldier, and so by that means, restoring a Day in danger to be lost. Then sometimes again, to see him, leading his well Disciplin'd Army, into enemies Quarters, and by his meer Conduct, conquering vast Armies, and reducing their strongest Garrisons, without one drop of blood ; and such dry Victories, were alwayes his dearest delight : as
indeed

indeed they are alwayes most honourable.
Ingens victoria decus, citra domesticum sanguinem bellanti, saith *Tacitus*, The greatest glory of a Victory, is that which a Captain gains by the least expense of home-bred blood: And this was his Highnesse his constant study to do; nay, his endeavour likewise was, to save as much as he could of his very enemies blood. He never sought to purchase fame, by such a cruel vanity, as *Pompey the Great* did, who building a Temple to *Minerva*, caused to be engraven over the Gate of it, how he had taken, routed, and slain, two millions one hundred fourscore and three thousand men; pillaged, and sunk, eight hundred forty six Ships: made desolate one thousand five hundred thirty eight Cities, and Towns. If this be the way to glory, his late Highnesse sure has steered a clean contrary course; for he has written, and engraven by his Actions, on the Gate of the Temple of Eternity, the Men, Ships, Cities, and Towns, that he has preserved. *Hæc divina potentia est, gregatim, & publicè servare,* saith *Sener. de Clem. l. 1. c. 26.* the most excellent *Sentence*; It is a piece of Divine power, to save publickly, and by Troops. By the other way, it may be, his Highnesse might have rendred himself more remarkable and terrible, like a dreadful Comet, by the ruine of the World; but our glorious Protector, knew, nothing could be so honourable as to save: So we never saw his Highnesse put up his sword, but his anger too, ever holding

Nicetus.

ing with *Nicetus*, that *Natura injuriam facit, & humanitatis legem violat, qui ultra victoriam, iracundie indulget* : He offers an injury to nature, and violates a law of common humanity, that can continue his anger after a Victory : Nay, I'll be bold to add, that it is a most unpolitick proceeding likewise; for which his Highnesse onely may be sufficient witnesse, who after his most bloody Battels, alwayes Conquered as much with sweetnesse, as he had done before with the Sword : which has been, under God, the most happy cause, that after so fierce and quick a War, we have not scarce a foot-steep to be seen of it, not a Town fired, and very hardly now, a man mist : our cattel as plentiful as ever, our fields no lesse fertile, and fragrant ; nor yet our hillocks are lesse filled with ears of corn, all which we must needs attribute, to his Highnesse his pious preservation, in whose power it was, for our ingratitude, to have thrown all into a deserved desolation : by which means, he has built himself a Monument in the hearts of all honest people, in which he will live more honourable a thousand times, and so be represented to after-ages, than all the greatest Monarchs of Egypt, in their rich Marbles, Pyramids, and Obelisks. Thus craving pardon for our too long insisting upon these Military excellencies, of our two great Generals, our first and second *Muses*, I shall hasten in our succeeding discourse to give the World some taste likewise of their most extraordinary State perfections.

The

The fifteenth Ascent.

Moses was a most absolute great Statesman, a perfect Master of the Politick Science; which, though it may be sufficiently argued, by all the advantages which he had of breeding within the Tropicks of Pharaohs Court; so must of necessity have suckt in the very quintessence of all State influences, as also being trained up in all the Learning of the Egyptians, then the most knowing people in the World, as we have already seen: Yet, is made more clear, by the Lords own designation of him, to the Civil, as well as Military Government, of his people, by his prudent managery of Affairs, and by the most excellent Laws and Ordinances that he made for their Government, in peace as well as war; which proves irrefragably, that he understood how to command Towns, as well as Armies, and to conduct Citizens, as well as Souldiers; but above all, he appeared a most perfect Politician, in sticking close to the interests of God, not twerving in the least from his Divine Will; and for that we have the Lords own attestation, that he was faithful in Num. 12: all his house, and that must of necessity be the 7. highest point of Policy.

Exod. 2:

Acts 7. 12.

Exod.
Levit.
Num.
Deut.

Num. 12:

The Parallel.

Ingens sanè, & arduum opus est, recte imperare, saith *Xenophon*, It is the highest, and the hardest thing in the World, to command well, who, as he gave us, *Effigiem justi imperii*, as *Cicero* describes him, the Portraiture of a just Empire, under the name of *Cyrus*, must of necessity mean, that of the Civil, as well as Martial Government. And doubtlesse this Politick vertue, which is to constitute a true, and excellent Statesman, is the most rare, and sublimated Piece, and as it were, the very creame, and most purified part of humane wisdom, and of which, great and Noble spirits, are onely capable. And therefore, *Titus Livius*, tells us, that *Ars quâ civem regant*, (That art of Policy, or good Government, was ever more as honourable, if not more, than that) *Quâ hostem superent*, the art of War it self: and the same *Livius* gives the reason in another place, *Parrare & querere arduum, tueri vero difficilius*; from whence the Poet seems to have borrowed, *O faciles dare summa Deos, eademque tueri, Difficiles*; It is much easier to attain the ends of high desires, than to keep them being got; and better is the assurance of seeking, than of possessing any thing. For to be great, and of a large proportion, doth not at all take away the casualties of inconveniencies, nor can any
great-

*Xenoph. l.
1. de instit.
Cypri.*

*Tit. Liv.
lib. 2. Dec.*

lib. 37.

Lucan.

greatnesse give priviledge to free things from distemperature ; Tall men, we see, are as subject to Fevers, as others of lesse stature ; and great Empires are as easily disturbed, as the States of petit Princes. Besides, an excellent Author tells us, *Tueri quæsitæ, difficilior est quàm acquirere, quoniam in acquirendo, ignavia possidentis sæpe plus confert, quàm propria virtus, tueri autem quæsitæ, sine propria virtute nemo potest.* It is harder to hold, than to Conquer ; for the sloth and negligence of the Possessor, may more conduce to the acquiring of any thing, than the vertue of the Conquerour ; but hold what is so acquired, none can, but by especial vertue.

Now both these pieces of incomparable Prudence, had our most Renowned Lord Protector, our second *Moses* ; and I dare say, in equal proportion with the former, he governed the War it self, like a compleat Statesman, and managed peace, like a prudent Captain. He knew as well as *Cæsar* did, that *Non minus est Imperatoris, consilio superare, quàm gladio,* A good General will Conquer more by his Counsel, than Sword : And as applicable to his Highnesse, was that which King *Antigonus* said of himself, That his warfare, was rather of times and seasons, than of Armes, and no lesse did we see made good by his Highnesse upon all occasions, what *Polybius* tells us, that the least things which are done in war, are those which are handled with sword and violence ; but the most eminent of all, are

Cæsar Comment. 6. belli gall.

executed by the knowledge, how fitly to manage an opportunity. If this piece of warlike as well as State prudence, were ever verified in any Person, it has been most remarkably made good in all our second *Moses* his State dispatches, as well as Warlike Expeditions: for had he not in the very nick of time, crusht several eggs, of cursed Cockatrices, that had been laid against him, he must have hatched them in his own bosome, that would have destroyed both him, and us.

Are you not yet ashamed of your ingratitude, you viperous brood of Rebels? that have so often endeavoured to eat through the heart, and bowels of him, that has given you so often a life? Do you not know, that when one Star riseth, the opposite must fall? Be no longer like ungrateful Prentises, who usually when they are at liberty, spurne at their Guides, and are not onely content to set up Shops for themselves; but seek by all means they can, to discredit their Masters.

By this time, methinks, you should be sensible, that you have too long opposed yourselves, against his late Highnesse, most pious, and prudent intentions, who with sword in one hand, and trowel in the other, that is, armes, and policy, as a Statesman, and a Soldier, at once did defend, and build the walls of our *Jerusalem*.

It is time for you sure to give over busying your selves about your *Babylon*, and its building, which when you have done all you can,

will

will appear to be but like a City, which I have seen in ancient painting, built upon ruines, in a land of Quicksilver, cimented with blood, and overthrown with frequent Earthquakes, and outrageous windes: You see by your own sad experience, if you please to make use of it, that if the arm of the Lord sustain not an Affaire, the more advancement it receives, the deeper ruines it findes; and that all Maxims of State, that depend not on the Maxims of God, are but the meer effects of carnal prudence, and so must consequently end in flesh, and faile like it: And all Councils of State whatsoever, that depend not, and rest themselves upon him, who with three fingers supporteth the Globe of the Universe, rather pursue the way of precipice; than path of exaltation; Give over, I say, in time your Antichristian contentions, lest you be found to fight against God. Imitate, now at last, this blessed and most worthy Piece of our Mosai-cal wisdom, which our Great Prototype, and his Typified Parallel, have so closely pursued, that is, in the first place to seek the interests of God, and then all other things will be added, as we have seen proved upon both them, a constant successe attending all their undertakings. On the other side, we finde whatsoever *Machiavel* may object to the contrary, that God Almighty is pleased, sometimes, to stupifie the most practised Statists in the world, that are the greatest professors too of Policy, and Knowledge, and make them so drink of

the cup of error, that we coming afterwards, to discourse upon their judgements, find they have committed some grosser faults, in the governments of Kingdoms, and Commonwealths, than the simplest, and most illiterate Peasants would have done, in the direction of their own houses; all which we have seen most particularly made good upon the late King and his Counsellours, and to be foretold likewise by the Spirit of God himself, dictating to the person of the Prophet *Isaiab*, who speaking of the wicked Counsellours of *Pharaoh*, sayes, *The Princes of Tanais, are become fooles, the Princes of Memphis are withered away, they have deceived Egypt with all the strength, and beauty of her people: God hath sent amongst them, the spirit of giddinesse, and made them reel up and down, in all their actions, like drunken men.* No lesse doth holy *Job* tell us, in these terms; *God suffereth the wise Counsellours to fall into the hazards of senselesse men; God makes the Judges stupid, takes away the sword and belt from Kings, to engird their reines with a cord; God maketh the Priests to appear infamous, supplanteth the principal of the people, changeth the lips of truth speakers, takes away the doctrine of old men, and poureth out contempt upon Princes, &c.*

Isa. 19.

Job. 12.

There is no man, that has either been Actor, or Spectator, in our troubles, but will take, I presume, those Scriptures, to be directly pointed at our times, and to be an exact prophesie, of part of our late Wars: so will neither require

quire any more comment, application, or parallel. It is a most certain truth, and that his late Highnesse knew full well, and as frequently declared, that no wisdom or policy, meerly humane, can be perfect: such as forsake God, in the curiosities of their Counsells, shall be forsaken by him, and shall finde each where, a long web of perplexities, and a rowling wheel of immortall troubles.

When a man goes on in the right way, he is probable to finde an end, but if he wander acrosse the fields, he makes steps without number, runs into errours without measure, and falls into miseries without remedy. Let all the Politicians of the World take example by our second *Moses*, and take into their serious consideration, as his Highnesse did, that the greatnesse of a Statesman, consists not in treasuring up the Common-wealth of *Plato*, and *Xenophon*, in his imagination, nor in amassing together a huge heape of politick Precepts, nor in being acquainted with all the Cabales, and Mysteries of the World, nor in the profession of great subtilties, and stratagems; for we have seen by the experience of all Ages, that in affairs, there is a certain stroak of the Divine Providence, which dazleth all the worldly wise, disarmes the strong, and blindeth all the most Politick, with their own lights: for swimming up and down, as they do, in the vast Ocean of businesse, and the infinities of reasons of their proper inventions, they resemble bodies over-charged
with

with abundance of blood, who through that great and extravagant excesse, finde death, in the very treasure of life. Then seeking to withdraw themselves, from the road of common understandings, they figure to themselves strange subtilties, and chymera's, which are but as the Towers of the *Lamiae*, that *Tertullian* speakes of, which no wise man did ever really believe, or will ; which is the true cause that their spirits floating still in such a great tyde of thoughts, seldom meet with a happy dispatch of affairs. Not unlike the Sun, that sometimes draws up such a great quantity of vapours, that he cannot dissipate ; so these undertaking Politicians, do but lay up together, a vast lump of businesse in their braines, which their judgements can never dissolve into any successful expedition.

He that will take the pains to read the lives of *Otho*, *Vitellius*, *Galba*, *Piso*, *Balbinus*, *Florianus*, *Basilus*, *Silvianus*, *Tacitus*, *Quintilius*, *Maximus*, and *Michael Colophates* : or behold the falls of *Parmenio*, under *Alexander*, *Sejanus* under *Tiberius*, *Cleander* under *Commodus*, *Abulavius* under *Constantine*, *Eutropius* under *Arcadius*, *Vignius* under *Frederick*, *Erocas* under *Philip*, *Cabreca* under *Peter*, and others of the like kind, must find, or be wholly insensible, that to raise a State, and build Fortune, as well as to conserve it, we are to proceed, as his late Highnesse did, securely therein, with a principal eye upon the Maxims of Faith, Religion, and Honesty, unlesse that we will expect,

expect, in the course of an uncertain life, a most certain ruin.

It will manifestly, I say, appear, out of all Histories, as well sacred as prophane, how (contrary to *Machiavillian* doctrine) all they, who disunited from the Eternal Wisdom, thought to play the Politicks and prosper in Governments, Honours, and worldly Affairs, have proved but as so many Icarus's, that counterfeited birds, with waxen wings, with which they may soare aloft indeed, for some little time; but the least ray proceeding from the Throne of the Lamb, will sure dissolve them to nothing, and make their heights, which they so foolishly flye at, serve them for no other use, but to render their falls, the more remarkable.

I shall now onely adde, for the further confusion of all *Machiavillians*, and satisfaction of good men, one excellent observation, out of *Paulus Orosius*, who, in his Book of History, *Paulus* dedicated to the great *Augustin*, remarks, that *Orosius, lib.* the very tracks of our proud and politick *1. cap. 18.* *Pharaohs* Chariots, after his most detestable death, and the destruction of his whole Army, remained a long time, on the sands of the Red Sea, to be a preaching example to all Posterity, to inform them, how dangerous a thing it is, to go about, as he did, by any State-tricks, and devilish subtilties, to fight against God. Let then our Master *Machiavillians*, march on still, if they think fit, amongst so many shelves, and precipices, not so much as once opening

ing their eyes to behold the Abyſſe, they have under their feet : So many heads cruſht in pieces, under the Divine vengeance, which lie like broken maſts, and ſhivers of a ſhipwrack, advanced upon the promontories of Rocks, to give notice of their deplorable events, whoſe ſteps they ſtill purſue. Let them look on ſtill, I ſay, with arms acroſſe, and dally with thoſe dangers, like wanton Victims, that leape and ſkip, between the ax and the knife, whiſt we the happy people of *England*, and all good Chriſtians, ſhall fully ſatiſfie our ſelves, in following the examples of our two Moſaical Maſters, who uſed no other line of Policy, but ſuch as they derived from Heaven, alwayes managing their great Charges, and Government of others, by their own duties, and obedience to Almighty God : and that is the higheſt point of State-Wiſdom, which our ſecond *Moses* had in its perfection : As we ſhall ſee more in the 21. Aſcent.

The

The sixteenth Ascent.

Moses was most faithful, and careful, in providing able and honest Officers for the Civil Government, as well Ministers of State, as Justice. For his father-in-law *Jethro*, coming to see him, and finding him to sit alone, to Judge the people, which stood about him from the morning until evening, was much troubled at it, and gave him a true fatherly counsel indeed; which was to divide the burden of the Government, between some sufficient persons, amongst the people, that were accomplisht for so great a work: So *Moses* chose out Men of Courage, fearing God, men dealing truly, hating covetousnesse, and appointed them to be Rulers over Thousands, and over Hundreds, and over Fifties, and over Tens. Then upon those whom he appointed Judges, he presseth the point of incorruption, thus; *Wrest not the Law, nor respect any person, neither take reward; for reward blindeth the eyes of the wise, and perverteth the words of the just: That which is just and right shalt thou follow, that thou mayst live, and possesse the Land, which the Lord thy God giveth thee.*

Exod. 18.
14.

Ver. 19.

Ver. 12.

Deut. 16.
19.

thee. So our *Moses* cannot but be acknowledged as careful a Father of his people, as he was a faithful Deliverer, and glorious Conductor, or Captain-General.

The Parallel.

This was a Noble Ascent indeed, and not onely becoming a man of State, but so highly necessary, that our Master *Moses* himself, stood in need of an Admonitor to it, and probably had not mounted it, but by the sage advice of his good father-in-law *Jethro*, as we have seen in the Ascent : which as in all the rest, our second *Moses*, his late Highnesse, has so exactly pattern'd, that he is to be drawn into example by all succeeding Princes, and his prudence to be adored by all Posterity, as well as the present Age,

There is none, I believe, will doubt, but that it is a Sovereign and Supreme Piece of Politick vertue, to make diligent search, and inquiry into the abilities, and integrities, of all such as are to be employed, as Ministers of State, or Justice; and this, I say, concerns not onely the Chief, but all inferiour Magistrates; for let the person in government be never so great, and absolute a Master in all State matters himself, if he be disserved by those, whom he does employ, his vertues will be but betrayed by the crimes of others, and
 expose

expose the people to multiplied injuries. This point therefore of Politick prudence, in a Prince, is much beyond any other personal perfections, that may be called accomplish-^{Tho. A-}ments in a Statesman, as the Learned *Aquinas* ^{quin. 2. 2. q.} tells us, and gives the reason, *Quia bonum com-* ^{58.}

mune præeminet omni bono singulari; This politick vertue exceeds all others, as much as the publick good surpasseth any particular; for he that is contented to draw himself within the guard of his own vertues onely, and neglect the looking into the manners of others, that are to be his instruments of State, will of necessity be ensnared in his own goodnesse, and will signifie no more to the publick benefit, than those foolish Musicians, that made all their harmony within themselves, and were content to see all the World besides out of Tune.

This horrid negligence, has made many good Kings odious to their Subjects, and though excellent persons in themselves, yet tamely suffering themselves to be lead by their Favourites, have fallen not onely into the reputation, but ruin of Tyrants, and stink still in the nostrils of the people. Some great Secretaries of Nature, as *Theophrastus de Plantis*, and ^{Theoph. de} that excellent Naturalist, *Joannes Roellus*, ^{Plantis.} assure us, That there is a very goodly, and ^{Jo. Roel-}profitable Plant, called *Affodil*, or Scepter-^{lins.} Royal, which breeds very bad little worms about it, that gnaw out the very heart, and perish the whole substance of it, hiding them-
selves

selves under the leaves, and shadow of it, till such time, that getting wing, they become a kind of Butter-flie, all speckled over with gay flowers, and brave it over men in the air, whom they durst hardly not long before, behold upon the earth. Just so, do carelesse Kings and Princes, like this pitiful, though Royal Plant, cover under their fair verdure, creatures which gnaw like worms in the beginning, upon the substance of their Master, and afterwards frame themselves wings, all enamell'd with glory, at the charge of the Publick, to take their flights over the heads of so many Mortals, whom they look upon as scornfully as if they had forgot the earth that bore them; but sometime, they meet with a fall, proportionable to their flight, and their Royal Masters and Makers, are alwayes involved in inevitable ruin.

Our first, and second *Moses*, we see, full-well understood that danger, and have taken course accordingly, to prevent it, by employing none in Publick Charges, but men of piety, as well as parts, known integrity, as well as ability; knowing nothing to be so perillous to Princely greatnesse, as wicked Ministers, and that good Officers, must make great Statemen, as well as Captain-Generals. Has not, I say, our second *Moses*, made out his Parallel in this, to its perfection? Was there ever such a choice, since that of the first *Moses*, as he has made of men of Courage, fearing God, dealing truly, and hating covetousnesse, whom he
has

has adopted into all the Offices about his Person, Estate, Army, or Justice? Look back upon his Highness sitting in his Family, and then, how can you but phantasie, the beautiful Rose surrounded with the fair attendance of its elegant leaves, all in a Livery? Consider him in his Council, what can you say lesse of him, than that he was a Princely Palme, encompassed with most stately Cedars, and but reflect upon him, in his warlike equipage, and with his Martial men about him; he will then shine forth like the Sun, when glorified with his most illustrious rayes. And last of all, if we but look upon him in his power representative, and Courts of Judicature, there is not a Poet sure, but would say, that his Highness had Courted, Reconciled, and Reduced, *Astrea* to the earth again. *Philostatus* tells us, in *Vita Herodis Attici*, how that *Athenian Philost.* in *Herod*, appointed four and twenty Pages for *vita Herod. Att:* his son, every one of whom, bore the Title of a Greek letter, which was written on their breasts, that so he might soon learn his Alphabet, by onely calling of his servants. But our Princely Protector, and second *Moses*, would have all his Officers, and Instruments about him, to appear to his people, like those ancient Statues of *Polycletes*, *Phydias*, and *Sissippus*, of which there was not a Lineament, but was said to speak. But I am too general in the application of this Parallet, and may be pardoned, I hope, if I shall reduce it nearer home, by particulars: though I am sure to

incur the censure of flattery, for it amongst fools: And He begin, with his chief Minister, or Secretary of State, the intelligence of his Counsels, and as it were, the Angel-Guardian of his Government, who was so present with his great Master, our second *Moses*, in all his actions, counsells, interests, and designs, as certain flowers are said to wait on the Sun, and penetrated to the very Center of his great Soul; so could not but contract many of his most Mosaical perfections: He is certainly known to be, what his name renders him by Anagramm, a True Holy one, that is, a Statesman after *Moses* his manner: viz. fearing God, and dealing truly, &c. a person of most incomparable piety and parts; Prudent as a Serpent, and yet pure as a Seraphim, vertues so rare in a Statesman, that we may justly call him, the true holy Phoenix Politician of the Age.

I have not time, nor paper to insist so particularly, upon every one of his Highnesse most honourable Privy Council; but this I can affirm, that never was a more compleat body of Council, or more exquisite composition, of so many excellent Tempers together in the World; insomuch, that we see notoriously in every dayes dispatches, how they are that perfectly, what the old Historian *Velleius* sayes of *Sejanus* flatteringly, That he was, *Actu otiosus simillimus*, (in earnest, a most excellent character, howsoever of a Statesman) that he seemed in the midst of his great
em-

employments, as if he were idle. My Lords likewise of his Highness's Council, are so exactly knowing in affairs, that it was never heard, that any of those six common obstacles, did ever obstruct their dispatches, which are, disorder, confusion, passion, sollicitude, irresolution, and precipitation, so they have done all things warily, fully, and peaceably, without shewing the least anxiety. They have by their great piety and prudence, kept this State so well united within the bands of concord, and charity, that it cannot but appear to foreigners themselves, as it were a little Temple of Peace, though in the very heat and hurry of War, embracing all affairs, & governing them, with that sweet temper, and equality of spirit, that they resemble those active spirits, which move the whole Heavens, not using in themselves, the least agitation.

Amber-Greece is nothing so sweet, in itself, as when it is compounded with other things, so these Godly, Wise, Couragious, and, every way, Excellent Counsellours: improve themselves by the communication of their counsells together, and do, (even as Flint-stones, which by their proximity, do make their sparkles to flie) by a holy emulation which they use, in the pursuit of God, not only enlighten others, but enkindle in each others hearts, a more sensible, and pious apprehension of God, and all good things, by a mutual reverberation: But I must hasten, for when I have said all, that can be said, it

will fall short of their most Mosaical merits; So I shall conclude with them, in saying onely, that they are all persons, composed according to *Jethro's* character, and that when our second *Moses* adopted them into his secret counsells, we could none of us deny, nor can yet, but that it seemed his late Highnesse had drawn so many Angels from Heaven, to fix them at the stern of his Estate; for they are all of them, as unlike their Predecessors, as all the World can wish them. Then, if we but consider a little, the excellent choice, his Highnesse has made of Commissioners, and Keepers of his Great Seal, we cannot but acknowledge that they are persons, without any exception, fitted, for so great a work, that carry a constant Court of Chancery engraven in their breasts, and bear, *jus equum & bonum*, written in their very foreheads.

For the Lords Commissioners of his Highnesse Treasury, they cannot be questioned to be of as exact a choice, and equal disposition for the great Trust, still men of our Mosaical temper, fearing God, and dealing truly; and so we may safely affirm, that our second *Moses*, selected Persons for that employment, as well as other, to whom he might as safely have reposed his conscience, as he did his purse: Men all as honourable in their breedings, as Noble by their births, of as profound Learning, and ability in the Laws, as of sublime honesty and fidelity to their Country; and of a most unspotted integrity, both towards God,

and

and his Highnesse, their late Mosaical Master.

I should be infinite, to insist upon all the particular men of Honour, employed by his Highnesse: So I shall speak onely something to our Parallel of Mosaical Judges, to which our present Ascent naturally leads us, and leave the rest, to be made out, by ingenuous Readers themselves.

And first, for that incomparable pair of my Lords the Chief Justices, with the several Sets of ingenious and godly Judges, Attorney, and Solicitor-General, all his Highnesse's Council at Law, with other Officers, and Appendices, to each Court: They are all such select and eminent Persons, and indeed, the plurality of Lawyers, from the Purple, to the Sable Robe, of this present Age, so accomplished with piety, and parts, that the Divine *Ibemis* her self, will not be ashamed to call her self a prostitute in former Ages, and acknowledge this production of hers, to be onely genuin, and their generation onely own to be Legitimate; and all this we must attribute to his late Highnesse his most Mosaical influence. Their Lordships, I mean, those excellent persons in supreme Judicature, are known to live the Laws, as well as to see them put in execution: *Eveñi in excelsum, inde magis vitia despiciunt*, as the wise *Cassiodorus* well expresth
t: They know that God, and his Highnesse,
have set them on high, for no other cause,
out to behold vices beneath them, which who-
soever does exalt, will find himself quickly

Cassiod.

Ecclef. 10.
8.

Cass.

trampled underfoot, by them, and made to drink the greatest part of the poison, which he mingles for others, and he that breakes down the hedge, as the Scripture threatens, the Snake shall sting him first. Their Lordships, I say, have given sufficient evidence to the World, that they know all this, and practice the contrary course; They know themselves to be lookt upon, as Stars in the firmament; and Philosophy tells us, that the more light a body has, the more it ought to have of participation, and favourable influences, for objects, that are in a lower degree than it, *Nihil vile, nihil cupidum, judices decet, claras suas maculas reddunt, si illi ad quos multi respiciunt, aliquâ reprehensione sordescant*, sayes the same excellent *Cassiodorus*, Nothing vile or covetous, becomes Judges; the spots of persons in power, are quickly spyed; for they being aloft, every eye dwells upon them. We have seen in forreign parts, and heretofore here in *England*, Judges enough neglectful of their duty, and Courts of Justice resembling rather old *Cyclopean* Cavernes, than Temples of peace; for which we have seen the very fields themselves weeping; nay, filled with large pools, and standing waters, gathered together from the teares of Orphans, and Widows, and an infinity of other persons, under oppression; and this by the wickednesse of some, who take delight to stretch out suites of Law with their tongues, as Shooe-makers do their leather, with their teeth; which
made

made holy Cyprian cry out, *Inter leges ipsas delinquitur, inter jura peccatur.* Innocency is seldom so ill treated any where, as in those places, where profession is most made to defend it : The Serpents of the Desert, have lesse gall and spleen, than such Serpents that make the house of Justice to eccho with their clamours, loud as the waves, which are heard to roare, upon the shore of the *Ægean Sea*, and flourish in the World, as *Cato* tells us, like Princely Theives, *Fures privatorum furtorum in compendibus, Publici in auro vitam agunt,* saith he, Gibbets, nay Wheels and Racks, are prepared for some miserable Criminals, because they were yet but little Theives, who had they grown to be greater, it may be their Crimes had rather been Crowned, than classified.

*Cyprian.
Epist. ad
Donatum.*

Cato.

Plutarch very aptly compares those Courts, *Flut. de* and Cities, where these raging injustices are committed, to the *ἀποφραδὲς πύλαι*, those newfast and fatal Portals, ill boading Doors, whereof Histories make mention, that were never opened, but to passe away bodies of condemned persons, all villany, carrion, and stinking ordure. How much are we indebted in the mean time, to his late Highnesse his pious care, and Princely provision for us, to advance onely to his Tribunals, such glorious Judges, who are themselves, speaking Laws, and do more right to the Publick, by their words, and examples, than all the written Labells in the World could propagate? Men

so much of *Moses* his make, Couragious, fearing God, dealing truly, and hating covetousness, not wresting the Law, nor respecting persons, neither taking reward; that we may boldly affirm, that they have already put on incorruption, bearing alwayes in their minds, That great Dignities are obligations of conscience, binding more than the chains of *Medea* to give a perfect luster of Divinity: Happy are the people who have the Lord for their God, and such Judges and Governours set over them: and this happiness we owe to his late Highness, his most Mosaical care over us, placing over us such persons in power, that he might as well answer for, to God, as for himself; by which means we must needs be sensible how he has left us a government so sweetly still establisht, that we can compare it more properly to nothing, than to the *Halcyons* nest, which calmes the browe of Heaven.

Parcl. Arg. I shall conclude this Parallel therefore, with an exclamation of a most ingenuous *Scotchman*, against a sort of Kings, meaning, it may be, some of his own Country: *O strange and silly providence of Princes, saith he, to keep then but a few Hawks, to have their stables full of Capreoling Horses, as in an army of Sybarits, or not speedily to repair the losse of a Hound, if a wild Boar happen to kill one of them!* These things, I say, not more for the use, and pleasure of Princes, than for meer ostentation and shew of Majesty, they hold a sin to be

be omitted ; nay, they can waste their Gold, and spend their whole Treasure, upon pitiful and base fellows : But O, it is too too chargeable, to have a choice of brave mindes about them, here their Parsimony is remembred, here their Exchequer fails : and so very judiciously proceeds to shew, what choice of brave men should be about the Person of a Prince, and indeed very congruous to our Mosaical character, which our great second *Moses* has so strictly observed, in those brave spirits, which he has pickt out, and preferred to have power over us ; that we may safely say, he has by that, as by any other of his glorious Actions, outgone the condition of mortal men ; by that, he sees himself alive still, and in health, much better than by perfumes, and an Eagle escaping from his Funeral Pile, does he see himself likewise to be deified : By this, he shall triumph over time, with the applause of all men ; These Persons likewise shall be his Pageants to all eternity ; these his rich spoiles of Nations, of whose flowers, as it were, he has so made himself a glorious Garland.

The

The seventeenth Ascent.

Moses was not onely curious in the choice of his Officers ; but continued still his own constant care over his people, and above all things, rendred himself most remarkable, by the clemency, and mildnesse, of his Government, tempering alwayes his severity with sweetnesse, and carrying his people, (like an indulgent father) as sucking children in his arms, and bosome, not trampling them like slaves, under his feet, and interposing frequently between the wrath of God, and them, to save them from destruction. Nay to the heighth of that, he offered himself to be blotted out of the Book of Life, to save them,

Num. II.
12.

The

The Parallel.

We have already seen in our former Ascents, the first *Moses* his promptnesse to pardon all private injuries, and offences, how great soever against himself: nor shall we find his great goodnesse lesse unwilling to proceed to punishment of publick transgressions themselves; insomuch, that we find him frequently desiring himself to suffer for his subjects faults: alwayes carrying them in his bosome, like children, and never imposing any hard tax or burden on them, &c.

A most pious clement Prince he was indeed, and no lesse vigorously followed in this, than in his other Sovereign vertues, by our glorious second *Moses*. Did ever any Prince in the World go more obliging wayes in his Government; than his late most Serene Highnesse has done? Has he not ever shewed a greater affection to sway the Scepter over us, than to brandish the Sword? and to govern us more by Laws, than Arms? Nay, when the Laws themselves (as in many things they are most cruel) were likely to bring a legal injury, and a ruin upon any man; how has he alwayes endeavoured to sweeten the rigour of them? and that not onely to do good to the innocent, but by pardoning the culpable them;

themselves; for very little indeed, is that Clemency to be esteemed, which does onely abstain to strike those who give no offence: No, my Lord did ever consider, that mercy was made onely for the miserable, and knew that in punishing or revenging injuries, he could onely do like the men of the earth, but by gracious clemency, and practise of pardoning, he was to share in glory with the great Monarch of Heaven, who daily makes his Sun to shine on criminal heads, as well as the most innocent. Nay, his eminent mercy was used to extend it self, not onely to common Malefactors, but to his most malicious enemies themselves, as we have fully seen: and indeed, a most pretious goodly sight it is, and as the holy Father calls it, the most glorious spectacle in the World, and able to attract Angels to the Gates of Heaven to behold: It is not Theaters, nor Amphi-Theaters, Pyramids, or the like great worldly wonders, but such a man, as knows how to do well, and bear ill, and to vindicate himself from ill, by doing well. This very Angelical spectacle, must my Lord be acknowledged to have been, by all that knew him. So thoroughly has his Highnesse practised that true, and Princely, though very ticklish rule of the good Father

and

Ambros.

Augustin.

Augustin, Disce diligere inimicum, si vis cavere inimicum, The means to preserve from enemies, is to love them, which agrees with the Poets policy too, who cries, *Ut ameris, ama,* It is onely love, that makes to be beloved;

and that our second *Moses* has ever taken for the surest guard of his Princely greatnesse : Nor was that the course of his Civil, and peaceable proceedings onely ; but of his very Martial.

How often have we seen him, even in the very hurry of a Victory, and heat of execution, founding a retreat to himself, and sheathing his sword in clemency, which drawn, threatned nothing but destruction, and a whole deluge of blood. His well complexioned soul, could never understand the temper of that Tyrant, of whom the Historian complains; *Cum victor l. 5. extiterit, lixor protinus evasit*, After his Victory made himself, as it were, a Hangman, but alwayes supported the opinion aforesaid, quoted out of *Nicetus*, that *natura injuriam facit, & Nicetus. humanitatis legem violat, qui ultra victoriam iracundie indulget* : He is a violater of all humanity, and injurious to very Nature it self, that can be angry beyond his Victory : but upon this we have enlarged already, so I shall passe over it now, with saying onely, that as the gracious Lord of Heaven, was pleased to establish his Highnesse his Throne in mercy, so he alwayes guarded it secure to himself, by his Clemency ; for by that, he commanded hearts, which he knew to be of much more force, than to be a Master of men. *Omnia vincit qui animum expugnavit* ; To conquer affections, is the greatest piece of victory, and that can never be obtained, but by the armes of love and sweetnesse ; and by those armes like-

likewise we see offenders are oftener reformed, than by all the violence, and severity of rigour: *Monendo certius quàm minando, cedendo quàm cedendo scelera interdum coercentur,* and this accorded so well, with that old piece of *Aristotelian* Policy, *Præstat mille nocentes absolvere, quàm innocentem opprimere vel unum,* Better let a thousand guilty persons passe unpunish'd, than to injure one onely innocent; that his Highnesse has alwayes taken it for the surest ground-work of his happy government: and for this, he had not onely the example of his Master *Moses*, but the very precept, and practice of God himself: for did not he command our first *Moses* to carry the people in his bosome, and is it not his common practise to govern the World by his mercy? of which if any should be of so reprobate a judgement as to doubt, let him consult the Prophet, who tells us, that *God measures the waters with his fist, and poiseth the heavens in the palme of his hand*; which signifies, (according to the best Interpreters) that the Lord goes with a close shut and contracted hand to punishments, intimated by waters, but proceeds with the whole extent of his goodnesse to reward, that is represented by the heavens.

The Rainbow, which the Lord has taken for the symbol of his reconciliation with man, and environeth the Throne of the Almighty, as we find in the *Apocalypse*, it is *Arcus carens sagittâ*, as holy *Ambrose* observes, *Qui terrere magis vult, quàm ferire*, A bow without arrows,
that

that is bent, more to terrifie, than to strike. Nay, the Lord makes it so great a matter to pardon an offender, that he will rather permit his whole Essence to be toucht, than his Clemency to be so much as questioned: his very Title of Godhead to be invaded, rather than his glory of pardon. And yet our bold-faced *Florentine*, will go about to teach his Prince, to establish himself by cruelty; as if no government should be, or could possibly be made secure, that was not built on the bloodshed of subjects; and this he goes about to prove, by the examples of *Cesar Borgia*, and the stern Emperour *Severus*, &c. And then he proceeds to affirm it, for a fundamentall Maxim of State; That it is better for a Prince to be feared, than loved; for men, saith this wise Secretary, do love as it pleaseth them, but do fear as it pleaseth the Prince; and therefore infers, that a wise Prince, will found himself sooner, and rely surer on that way, which depends on himself, than upon that which depends upon another.

A very subtile inference indeed, if it were possible for a Prince to keep his people, so perpetually under still, as to make them alwayes stoop to kisse the yoke for fear: but experience plainly proves the contrary, that no Tyrant in the World, be he never so terrible, could, or can, so keep his people under the lash, but they will sometimes get loose, and unyoking themselves, make the effects of their forced fear, felt by the Authors of it.

And

*Mach.
Princ. cap.
17.*

And this is apparent by the issues, that most Tyrants have found of their cruelties; as *Nero, Caligula, Otbo, Vitellius, and Domitian*; as also *Julianus, Heliogabalus, Gallienus, Maxentius, Philippus, Pocas, Carinus, Zeno*, and divers others, who did all finish their lives, and Empires together, most tragically by the sword. And truly reason it self, seems clearly to me to prove, it must be so.

Does not Philosophy assure us, that no violence can endure long; but this kind of cruel government by fear onely, is set upon the highest pitch of violence; therefore impossible to be of any considerable continuance. And truly this politick Thesis of *Nicholas Machiavells*, seems so absurd to himself, that presently after he has asserted it, he begins to recant, and temper it thus; *I grant, saith he, that Prince to do best, who can joyn to be feared, and loved together; but that being a thing very difficult, if not impossible, to be compassed, as he sayes, he counsels to procure fear, rather than love.* Just so, he tells us, in another place, that piety is a thing impossible to be in a wise Prince: Thus does our Politick Secretary serve us, like a lewd ignorant Physitian, who is pleased to make the sick party to despair of health, because he cannot tell how to cure him. This mischeivous Maxim of his, he drew doubtlesse, from the mouths of two of the greatest monsters of Tyranny that ever were in the World, and they were *Caligula*, who, as *Suetonius* tells us, did frequently usurp that

that impious Proverb, *Oderint dum metuant*, and *Tiberius*, who would seem to mitigate the malice of it, by saying, *Oderint dum probent*; the one saying, *Let them hate, so they fear*, the other, *Let them hate, so they allow*: But I am so much of *Machiavels* mind, that the seeming Moderator in this point, is in the greatest extreme; for certainly, his eyes were never matches, that could see hatred, and approbation, march in couples together: and I shall willingly grant so much more to our *Machiavillian* Politicks, that some mixture of fear with love, does make the most excellent composition in Government: for though the strongest Citadel, or Castle, that a King can have, be his subjects affection, and their hearts his best Treasury or Exchequer: yet it cannot be denyed, that love without fear, quickly turns to scorn, and fear without love, as soon converts to hatred, both equally dangerous to any Prince his estate.

Now, though *Machiavel*; and his crew, did never know how to be so good Apothecaries of State: yet our prudent Patriarch, and his Parallel, our late Protector, we see understood full well, how to make that admirable mixture; for though they were great Justicers alwayes, yet never forgot to be most loving Fathers of their people, and in that sacred composition, rests, not onely the mystery, but the luster of a true Statesman, as the Great *Greg. in*
Gregory assures us; who sayes, that in every *Job. 27.*
 good Government, there must be such a mixture

ture made of oil and wine, that the wounds of men, may be healed in such sort, that their minds may not be ulcerated with too much severity, nor yet grow too remisse, by an excessive of indulgence and lenity; the rod must be used to touch, and the staff to support, and then they will both be comfortable to us, as the *Psalmist* tells us: The scale of Justice must be so equally carried, that neither love should too much soften, nor over-great rigour transport people into a despair.

This right Princely temper, I say, was perfectly understood by our gracious Patriarch *Moses*, the first and greatest Statesman in the World, and no lesse by our glorious second *Moses*, his Parallel. Behold them both burning inwardly with the fire of charity towards their people, and outwardly wholly enkindled with the flames of the zeal of Justice: as loving Fathers, they have offered their souls to God, even to the wish To be blotted out of the Book of Life, to save their people; and as glorious Judges, they took the Sword in hand, and bathed it in the blood of wicked men. They have shewed themselves in all things, such accomplisht Captains, as became courageous Magistrates, and Embassadors from God, and admirable Mediators to him; pleading before him, the cause of their people, with prayers, and before the people, the cause of God, with their swords: and though there is none which can deny, but our second *Moses* his zeal to Justice was very great, a Divine
virtue

vertue in him ; yet we must acknowledge that
 his benignity, mansuetude, and clemency, were
 vertues more naturall, and agreeable to
 him, which he alwayes improved too, both by
 the pattern of his Master *Moses*, and God him-
 self, who as the Scripture tells us, *Etiam ira-
 tus, misericordia recordatur*, In his very wroth
 remembers mercy, and shews his anger to us
 more often, by Thunder, Lightning, fiery
 Comets, blazing Stars, Storms, and Tempests,
 and the like, than he makes us to feel it ; nor
 yet sends them so often as we deserve ; which
 the Pagan Poet could observe, when he told
 us, *Siquoties peccent homines, &c.* If *Jupiter*
 should spend his angry Thunderbolts so often
 as men deserve them, he would very suddenly
 disarm himself ; but, Christianly indeed, we
 may say thus, That if his Divine Majesty
 should disarm it self of mercy, we should
 quickly be reduced to misery ; and therefore
 it was, that he commanded our *Moses*, to fol-
 low his example, and carry the people in his
 bosome, like sucking children, and loudly
 proclaims in his Word, that *Misericordia &
 veritas custodiunt Regem, & roboratur clementia
 Thronus ejus*, Mercy and Truth, are the greatest
 guards for Kings, and Clemency is the greatest
 support of their Thrones. All this, I say, our
 second *Moses* has sufficiently shewed himself to
 know and follow, and yet his Clemency has
 never exposed him to those extremes before
 spoken of, to render his goodnesse contemp-
 tible ; no, he happily arrived at the blessed
 mixture,

mixture, and sweet composition, that we have remarkt in our first *Moses*; and alwayes ruled us according to the holy Rule given by an ancient Father, *Eâ, qui præst, mensurâ, se moderetur, quatenus & arridens timeri, & iratus amari debeat*, He that is set over men to govern them, ought to carry himself with that moderation, so as to be feared, when he is pleased, and to be amiable in his very displeasure.

This was the very Mosaical temper of our late precious Lord Protector, who had so much of that Divine Art of compounding his sweetnesse with severity, that we may safely say for truth, though a very prodigious one, that his Justice, and his Love, (though both they are said to be blind) did yet lend one another eyes; he so sweetned his Sword with his Love, and so sharpened his Love with his Sword, that his very severity might seem to proceed from his love, and his punishments themselves, put on the face of obligations. *Castigavit, non quod odio habuit, sed quod amavit*; As he reformed alwayes by his favours, so were his chastisements still turned into true fatherly corrections.

The eighteenth Ascent.

Moses was not only an accomplished Prince, in all kinds of Pity and Piety, towards the persons of his People: but he did extend it likewise, towards their very Purfes: restraining frequently, their abundancies of love, in all their contributions, and very liberalities, not onely towards himself, but to God. In short, he kept not the course of common Policy, which renders Princes little better than Publicans; he exacted nothing, but love from his subjects, nor imposed any thing upon them, but their own happiness; Exod. 36.
6.
Levir. 25.
35, 36.

The Parallel.

We have seen at large, in our last Ascent, as well by the practise of our two Mosaical Masters, as divers other elucient arguments, that singular Axiom made good, which tells us, That *dinturni magister officii metus esse*

nequit, Fear alone, can never contain men in a lasting duty: for otherwise the Devils policy would have more influence upon the hearts of men, than that of God himself. It is the part of every petit Minister of Justice, to use cruelty and severity, but the practise of pity and clemency, (though it becomes all men) does most properly belong to Kings, and Supreme Magistrates. *Regia crede mihi res est succurrere Lapsis, Non alia major queritur arte Favor, Pity, and Clemency,* are Princes priviledges, and parts of their prerogative; Justice it self, can be but their duty, at most, but the onely art of Government consists in the excellent mixture before spoken of; in our last Ascent: And therefore *Alexander*, being askt who was the greatest Prince upon earth? answered, *Qui amicos donis retinet, & inimicos beneficiis amicos facit:* He that holds his friends fast by curtesies, and converts enemies into friends, by benefits. So dealt *Augustus* with *Cinna*, and made of a Traytor, a true Friend: And this has alwayes been the wisest Kings Royal high-way; as most particularly, of our late great Prince, and Protector, of whose most obliging wayes of Government, we have been all made so sensible, that we may cry out, as holy *Bernard* did upon the like occasion. *O suaves nexu, quæ, animi, obsequiū quasi compedibus illigantur, & tanquam beneficiorum cumulis insepeliuntur:* O sweetest tyes of obligations, with which souls are fast bound as with fetters, and as it were, buried in heapes

Bernard.

heapes of benefits. His late most Serene High-
ness, like that his most exemplary Master, the
former *Moses*, full well considered all this, and
collected, that if this were the true way to
glory, for all great Ones to go in, to oblige
subjects by beneficence, as we have hitherto
seen it is; how ignominious and ugly a thing it
must needs be, in those, that go about to pil-
lage, spoile, and prey, upon their people, with
unjust Taxes, and impositions, as some illtu-
tored Tyrants have done, who have been,
it may be, contented to spare, nay, to com-
plement the persons of their people, whilst
they have most theevishly pickt and oppress'd
their purses, serving them, as *Prospero Columna*
did his Goose, who was still plucking the old
feathers, that the new ones, as he said, might
grow the better; and so continue to milke
their people, till they draw blood from their
very hearts; for they have pretty tricks, as
they say, when the Cow slacks, to presse her
nipples too. And however this was said to
be the practise of a very great Politician, late
in *France*, I must be bold, (according to our
Mosaical Rule) to passe my censure on, and
condemn it, as utterly unchristian, and a very
unprofitable policy. Notwithstanding, as I
have heard, he was used to boast, That *La*
France est un beau Pre, qu' on tondoit trois fois
la'annee; *France* was a very fair Meadow, and
fit to be mow'd at least thrice a year. He al-
wayes laught at that pious Principle, which
called the peoples hearts, the Kings best

Exchecquer; but reflected oftener on that Maxim, *Populus aut humiliter servit, aut superba dominatur*, The common people either must serve slavishly, or will rule insolently; and that they were like fire and water, Good Servants, but the worst Masters; therefore he would take a course to keep them under, by perpetual impositions, and a pitiful poverty, and so, upon the matter, made them worse than Asses, to become meer Dromedaries, who not onely submit to bear their heavy burdens, but humbly kneel down, to receive them: yet, by his good leave, he might have reflected something upon what that grave, learned, and eminent Statesman, *Boetius* told his Gothick King *Theodorick*, that the common people, did participate much of the nature of the herb called Basil, which rendreth a good pleasant and wholesome savour, as Naturalists informe us, if gently handled, but turns to be poisonous and creates Scorpions themselves, when rudely chafed.

Boetius.

*Quint.
Curt.*

Alexander, I am sure, was commended by *Quintus Curtius*, and all Wise men, that have written of him, for making his subjects the keepers of his Treasure. Then *Sextus Au-*

*Sext. Aurel.
Vitt.*

relus Victor, tells us, that *Fiscus est Reipub. lien, quo crescente artus reliqui tabescunt*; The Fisk or Exchecquer is the Spleen of the Common-wealth, the over-encrease, or swelling of which, makes all the other members to consume; and *Claudian* gives the Emperour *Honorius* this great Elogy, *Nec tua privatis cres-*

Claud.

cunt

aut eraria damnis, That his coffers did never encrease, by any private mans losses.

Basilius often advised his officers, that the money, which they were to raise for him, should not be at any time dipped either in the teares, or blood of his subjects: and *Cicero* *Cic. l. 2. de Off.* in his *Offices*, wisely premonisheth all Statesmen in those occasions, *Ut omnes intelligent, si salvi esse velint, necessitati esse parendum*: That the peoples private purses, were but so to be opened, as to keep them shut, and safe from those enemies, that might otherwise seize upon, and consume all.

I might be infinite, to summe up all that has been said, by the gravest and most judicious men of the whole World, upon this point, and to oppose them against that *French Politician*, but I am obliged not to digresse too far from our Parallel, whose Mosaical example onely, were enough to confute so heretical a piece of policy. He sufficiently knew all that stuff, to be but a clear chip of the old block of *Machiavel*, and certainly in his own pious opinion, did very much blame, and would as willingly have redrest, if he could, those grievances of our neighbour-nation, as he did our own; and certainly those counsels are as unlikely to prove successeful to *France*, as they have done to other Princes, and Provinces, where they have been practised. I am sure, that Kingdom has smarted for them, pretty well already, and they are in a fair way to be causes of greater confusions.

His

Boetius.

His Mosaical Highnesse, in the mean time, was contented to follow his old Master Moses, rather than Mr. Machiavel, and frequently has been heard to honour the judgement of that most excellent Person, and pious Politician, Boetius, before spoken of, who was used very often, to inculcate to his King Theodorick, better Principles; and once in a most elegant Oration, after this manner, *That Kings were but Gods Shepherds, and so permitted to sheare their Flocks; not to slay them. That a body over-charged, could not but sinke to the ground, and that there was no Tribute comparable to the precious commodities, derived from the love of subjects. That a King was made to reign over men, not as a man, but as the Law; to bear his subjects in his bosome, and not to trample them under his feet; to teach by his example; and not constrain by force; to be a father of Citizens, and not a master of Slaves: That Kings were given by Heaven, for the use, and benefit of the people, and that they ought not to have so much regard to the extent of their power, as not to consider the stint, and measure of their own obligations; and to handle the matter so on all occasions, that the greatnesse of their Majesty, should appear in its goodnesse onely; and then concludes his sanctified counsels, with a most pious and politick Maxim, That a good Prince, ought to fear nothing so much, as to be too much feared. And all this, I am sure, was the Mosaical policy of his late Highnesse, who never imposed Taxes upon, or drew blood from his people, but when driven by*

by the greatest necessities in the world, after the pattern of his Great Prototype, our transcending Patriarch; and that truly, I should humbly conceive to be enough (without respect to the precepts or practises of any other, though the godliest, gravest, and wisest, persons, in all Ages, as we have seen) to convince any phanatical *Florentine*, or *French* Politician whatsoever, under whose depraved Policies, we find all Cities, and Countries, that are subjected to them, still pitifully complaining, the rigorous concussions, that they yet feel, to satisfy with their sweat and blood, the avarice of some curst particular Officers, who are notwithstanding as greedy as fire, and more insatiable than the Abyss, or Hell itself.

But I shall forbear at present, to prosecute this dispute any further; for I conceive by what is already said, there is no sober Christian, but will conceive, that *Cyclopean* piece of policy, is so far from being Mosaical, profitable to, or becoming the dignity of, a Christian Prince, that it must be absolutely contrary, and destructive, both to Prince and people; nay, fitter to be stiled Barbarisme, than a Civil Government. So I hope, we may now securely proceed, to the conclusion of our precious, and happy Parallel. And as for this great point of Piety, in not pressing upon the peoples purses, or squeezing their estates, so remarkable in our former *Moses*, there is no man sure, so perverse, as to deny
our

Dion. Ha-
 -car. lib. 6.
 Tacit. An-
 -nal. 13.

our second, to be his perfect Parallel ; for though, *Bella sustentantur pecuniarum abundantia*, as *Dionysius Halicarnassens* tells us, The support of all Wars, is from a great treasure, and plenty of money ; and what *Tacitus* observes, is most certain, that *Dissolvitur imperium, si fructus quibus Res-Pub. sustinetur, dimi-
 nuantur*, There is no State or Kingdom can continue long, without a certain, and a large revenue ; yet his late Mosaiical Highnesse, has been ever so tender of intrenching upon the particuler purses of his people, to supply those publick occasions of State, that he has been almost guilty of transgressing in the other extreme, by permitting the General good to be neglected, at least, to suffer some prejudice for want of it. Much lesse sure, can any such thing, as unjust coveting, or craving of other mens estates for himself, be objected to him, which most of his malicious adversaries, before mentioned, have been guilty of, in the highest degree. Their fingers were like Talons, and Claws of Harpies, to scratch and scrape what they could for themselves : His hand and heart were alwayes open to do good to others, as appeared by his manifold charities, in the relief of the poor, especially such as were made so by the sad distresse of War ; and I dare say, his expense that way, has been far greater, than all the sharers of the Church and Kingdoms spoiles put together, have disbursed.

There was a notable Inscription upon one
 Gillias,

Gillias, as *Valerius Maximus* tells us. *Quod Val. Max.*
Gillias possidebat, omnium quasi commune patri- l. 4. c. 8.
monium erat, hic ipsius liberalitatis precordia
habuit, & domus ejus quasi quedam munificentie
officina fuit : What Gillias had, was the posses-
 sion of all mankind ; this man had his heart,
 and entrails, composed even of charity it self,
 his house was a shop of bounty ; and all this
 sure, was never more applicable to any per-
 son, than to his late Mosaical Highnesse, whose
 hands were kist by millions, when he was alive,
 in acknowledgement that they were the gra-
 cious distributors of so many blessings, and his
 grave, now he is dead, will be sprinkled with
 as many flowers, in gratitude for the preser-
 vation of so many lives. His bounty, I say,
 was a most eminent vertue in him, ever hold-
 ing with *Cassiodorus*, that *Periculossissima res est* *Cassiod. l. 1.*
in imperante tenuitas, That narrowness of *Ep. 19.*
 soul, and griping hands, were the most peril- *Idem. l. 1.*
 lous qualities that could appear in a Prince ; *Ep. 16.*
 and with the same excellent Writer conclu-
 ded likewise, that *Regnantis facultas fit ditior,*
cum remittit, & acquirit nobiles thesauros fama,
neglecta utilitate pecunie, A Kings Treasure
 is encreased by giving, and forgiving, and the
 lesse money he plucks into his Exchequer, the
 more glory he carries about his Court.

Did his most Serene Highnesse ever draw
 any thing from private men, but in order to
 their own preservation ? He never desired,
 or studied, any thing more, than that we
 should be safe, nor never sought ours, but us.

He

He never accounted himself rich, but when his people were so, making their hearts, as that great *Alexander* did, his best Exchequer.

In fine, what was once said of *Hadrianus Caesar*, must be acknowledged to be his Highness his most especial Character, *Sic sum semper gessit Principatum, ut res sit Populi tota, non sua*, Whatsoever he has done in his Government, has been more for our advantage, than his own; he has not onely forborne to burden us himself, but has most mercifully released us, from many of the heavy Taxes, that were imposed upon us, by our terrible Taskmasters of the long Parliament, and like a true Soul of Honour, never sought for any other recompense of his great Actions, than the glory of doing well, and the private satisfaction of his own conscience. Thus are hearts gained here, and Crowns of immortality hereafter. Thus truly is Heaven it self obliged, and Earth made tributary to vertue: for by that means, he has rendred himself to be truly that, which was said of *Octavianus Caesar*, *Deliciæ humani generis*, The love and delight of all mankind, which cannot but more and more appear to us, as we proceed to mount higher upon our Mosaical Ascents and Parallels.

The nineteenth Ascent.

Moses was a most exemplary person, in all manner of Piety towards God; a duty most becoming a great Prince, to be highly zealous for the true honour, and Divine worship of his Almighty Maker, the Lord of Heaven and Earth. And this plainly appeared, not onely in his frequent spreading of his hands, and sometimes falling down upon his face before the Lord; and prostration we know, is the highest part of Religious worship; but also in his most indefatigable pains, speedy care, and expedition, in preparing of the Tabernacle, with all its appertinencies, and providing offerings for it. Exod. Levit. Num. Deut.

Then in his punctual and precise care, for the ordering of the particular Ceremonies, and Circumstances of Divine Service, to the very Garments of *Aaron*, the *Urim*, and the *Thummim*, and the Consecration of Priests. Exod. 25. Exod. 28. Exod. 29.

Then in the constitution of many most costly and reverent Sacrifices, as the continual Burnt-offering, the Meat-offering, the Peace-offering, the Sin-offering, &c. Lev. 2. Lev. 3. &c.

Then

Exod. 30. Then in his erection of the Altar of Incense, his appointment of the course, for the ransom of Souls, for the making of the holy anointing Oil, the manner of making, with the ingredients, for the composition, of the holy Perfume.

Then in taking order, for an infinity of other Rights, Ceremonies, and holy Feasts; as the Feast of Passeeover, the Feast of Weeks, the Feast of Trumpets, and the Feast of Tabernacles, &c. Finally, giving the people such a Law, so solemn, and so strict, in the Service of the Lord, as if they should have nothing almost else to do, but to render their duty to the Omnipotent, and spend all their time, in paying him the honours of a glorious Service, as is to be seen at large, throughout his Sacred Writings.

Levit.
Num.
Deut.

The Parallel.

If we look upon the Piety of this our Great Patriarch, or his happy Parallel, our late Lord Protector, in the largest extent of it, we should find it, as boundlesse as the Sea, and our selves swallowed up, in the contemplation of it; So we have restrained our selves, to the discourse of that part of their piety onely, which has relation to God-ward, and a true zeal to his holy Worship: And first we find
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our Patriarch so severe and punctual in all his performances, that he would have the least omission of a puntillo of them, to be a mortal, at least a capital sin, the offender being to be cut off from the World, or from communion with the people: and so sumptuous he was in his appointed worship, that all the World might see, that he thought nothing too costly for a bare ceremony of Divine Service, and that the people should take notice, that, the All they had, was from the Lord, to whom they were to pay back so large a proportion in Sacrifice. A most Royal, Stately, and Magnificent, manner of Worship it was, which every man must acknowledge that reads the several solemnities instituted by him in those blessed Books, and worthy of the spirit of so great a Prince, Prophet, and Patriarch, as our great *Moses* was.

Levit.
Num.
Deut.

Now, has our glorious second *Moses*, shewed lesse Religious zeal, or true Princely piety towards God? or lesse extraordinary care, and pious curiosity, in providing for the honour, splendour, worship, and service of his Holy Name? No his Mosaic Highnesse, full well knew, that if all the mountains of the World, were amass'd into one, and all the woods of the Earth made into one Libanus; and were set on fire, and all the beasts of a thousand fields and forrests were turned into victims, for his Sacrifices, they would be all as nothing in value, in respect of his heavenly Majesty: and if all the voices of men were

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tuned into one, and that one voice, so musically made, could speak like Thunder, and be heard loudly to proclaim from Pole to Pole, the glory of the Almighty, it could not be sufficient so resound his holy praises.

To this purpose it was, that his Highnesse, was pleased frequently to approve that worthy and ingenious fancy of *Philo* that great and Learned Jew, who has a Story, though in it, may be, nothing at all of verity, yet I am sure, the morality of it, is very excellent.

*Philo Ju-
dæus in
Planta
Noe.*

This great man, in a Book of his called *Noe's Plant*, relates as a certain tradition of the Sages of his Nation, from the very beginning of the World; That God the Creator, after that he had formed this goodly Globe of the Universe, and composed it as a glorious Scutcheon of his own immense Greatnesse, a compendium or contracted table of his chiefest Titles, and a perfect Mirrour, of his Divine Wisdom and Power: demanded of those blessed Spirits about him, which were the Angels (it may be then in glory) what they thought, of that great piece of Work upon which, one amongst the heavenly throng, after he had very highly commended, the curious Architecture of the Universe, acknowledging it to be most compleat Fabrick in all things, but one, and that one thing, he said, was wanting to the perfection of so goodly a Frame, which he required as a noble Seal, to set upon so incomparable Piece. What is that, said the Eternal Father. I would desire, replied the holy Spirit, That there might be a strong, powerful, and penetrating bar-

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monious voice, which borne upon the wings of the winds, & Coaches of the clouds, and Charioted thorough the air, might replenish all the parts of the World, with an applause of so accomplish'd a Piece of Work, and incessantly to eccho forth both night and day, the glories of God, with praises and thanksgivings for his Divine Majesties most inestimable benefits.

This Story truly may passe very well, for a pretty invention at least, and not unworthy of an Angelical spirit, that was zealous for the honour and glory of the Lord, his Master and Creator. Yet by the leave of this good spirit, I must be bold to say, that his exception, if we take it as so, was in something very frivolous; or his Complement, if we take it as so, was over-officious. For first, the Almighty had sufficiently provided, against that pretended defect, in composing the World, in the frame that we behold, as a fair large Clock; and then proportionably giving to man the place, which this celestial and critical spirit seemed to require. Now, that this great Clock of the Universe, should be alwayes in tune, to his service, and Divine disposition, he has laid his particular commands and orders upon each wheel, and pin, to do their parts. The first wheel of this grand Clock, is that *primum mobile*, which we find in Philosophy; the continual motion, and the secret influencies of antipathies, and sympathies, which lie, as it were hidden, in the bowels of Nature. The hand of this universal Horologe, is that

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goodly

goodly embowed piece of checkerwork, and frettizing of the heavenly Orbes, which we behold with our eyes. The twelve Signs in the Zodiack, serve, as it were, for distinctions of the twelve hours of the day. The Sun it self, exerciseth the office of the steel, and gnomon, to point out time to us, and in its absence the Moon : the other Lights and Stars, contribute thereto, their lustrous brightnesse, The Sea gives in the azure of its waves for ornament ; as also the Earth produceth its varieties of herbs, flowers, and fruits, for enamel of the outside, and its whole body, for a perfect counter-poise : its stony Quarries, Mettals, and Minerals, for to exercise the wisest, and learnedst Naturalists, in the search and knowledge of this great Creator : The lesser and inferiour animals, are the small chimes ; and Man himself, is the great Clock, which is to strike, the several hours, and so perpetually to render thanks, honour, glory, praise, service, and worship, to this Almighty Maker.

And the most vocal Clock to celebrate the praises of his Creator, (that these later Ages have produced) was this Man of men, our most pious late Lord Protector.

All this, I say, his Highnesse knew full well, as our great Patriarch, his Prototype did, and the necessity too, that there was on the peoples parts, to give the most gracious Lord of Heaven and Earth all adoration due to him ; wherefore we find, how he enjoyned such solemne observancies upon them, which though
but

but barely typical, and ceremonial ; yet were hugely necessary to strike a reverend dread of the Divine Majesty, into so rebellious a people.

Our Princely Patriarch therefore, and his Parallel, our late Lord Protector, knowing themselves (as all other Rulers, and persons in power are) to be set upon Pinacles, to change their words into Laws, and lives into Examples, were the first and foremost always, in the practise of this, and all other piety. The lives of Princes (they knew) are more read, than their laws, and generally more practised ; yea, their examples passe altogether as current as their coin, and what they do, they seem to command to be done ; cracks in glasses, though past mending, are no great matters, but the least flaw in a Diamond, is hugely considerable ; yea, their personal faults, become National injuries. It is held by the Learnedst amongst the Ancients, that when the Sun stood still in the time of *Joshua*, the very Moon, and all the Stars, did make the like pause ; so all Princes, and Governours, whose spirit is the first wheel, whereunto all the other are fastned, it is necessary should give a good and godly motion.

Our sacred second *Moses*, therefore found himself (as his Princely Archetype before him did) obliged to be exemplary to his people, in all kindes of piety, proposing no Highnesse to himself, equal to that, which he enjoyed in his humiliation before his God : he never

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found himself well at ease, but when he was paying those duties of piety, praise, honour, and glory, reverend service, and worship, to his Divine Majesty. Insomuch, that we may more truly say of him, that which the Pagan Orator said of his Emperour, *Sanctiores efficit ipsos Deos, exemplo suæ venerationis*; He made the gods themselves more holy, by the example of his pious worship: that is, he gave a reverence extraordinary to Religion, by his manner of serving it. The verity of this is evident, for we find that he has so happily inflamed all his people about him, and such as well studied him, to so high a pitch of piety, by his most exemplary good words, and works, that we can esteem them no otherwise, than as Thunder-claps to Hindes, for the powerful production of Salvation.

His Highnesse was unquestionably one of the greatest patterns of Princely piety that ever the World produced, since that of our first *Moses*. He had so great a fear of the Lord, that he apprehended the least shadow of sin, as death. Then he had a love so tender towards his God, that his heart was alwayes as a flaming lamp, that burnt perpetually before the Sanctuary of the living Lord. His faith had a bosome as large, as that of eternity, his hope was as the bow of Heaven, all furnished with Emralds, which can never loose its force, more than they their luster, and so his piety must of necessity have been an eternal source of blessings. His care to gather together so many living-

living-stones, for the edification of Gods house; (that is to say, so many good, godly, and religious men) has been more than all theirs, that have heapt together so many dead ones, in stately piles of Temples. Finally, his whole heart, we know, was perpetually towards God; his feet were ever walking towards the Church, or his other devout retirements: his armes were perpetually employed in all manly and pious exercises, and works of charity; and his whole body, was most dutifully disposed to the sacrifices and victims of his soul; and both his soul, and body, with all his faculties, were a constant Holocaust to the Lord: Insomuch, that neither all the cares and confusions of this World, nor multiplicity of affairs, that he has been ever involved in, have been at all able to withdraw any part, or parcel of him, from the course of true piety; but he has alwayes appeared in the midst of all those encombrances, as those sweet Fountains (which we read of) that are found in the salt-sea, or those happy fishes, that do still preserve their plump white substance, fresh and free from the infection of all the brackish waters that they live in: his pious spirit could be never so much disturbed, as to be extinguisht, or taken off, from the refreshment of his devotions; as we shall see more at large in our next Ascent, and happy Parallel.

The twentieth Ascent.

Moses was endowed by God, with a most singular gift, and spirit of prayer, by which he was extraordinary powerful with the Lord, and prevailed with him, almost how he pleased. We find in the sacred Text, that he had so great a familiarity with the Lord, that he was called the friend of God: it is no wonder then, that he should be endowed with so extraordinary a spirit of prayer, the onely means to communicate with the Almighty, and violently perswade him to divert his indignation from his people.

First let us see, how by the power of our
 Exod. 8. *Moses* his prayers, and by the frequent spread-
 Exod. 9. ing of his hands, before, and crying unto, the
 Exod. 10. Lord, all the plagues that were inflicted upon
 hard-hearted *Pharaoh* himself, and his per-
 verse people, were graciously removed.

By the same powerful means, does he appease the great anger of the Lord, kindled against his own rebellious people, for their frequent murmurings and clamorous repinings against himself, and his servant *Moses*, imputing constantly no lesse than murder, base ambition,

bition, and malicious designs, unto him : yet
 for all that, the Lord confers nothing but mi-
 racles upon them, at the importunity of our
Moses his prayers. And first, he makes bitter Exod. 15.
 waters sweet, for such unsavory sinners, as Exod. 16.
 they were : then he procures bread to fall Exod. 17.
 down from heaven, as from a replenisht Oven,
 to fill their rebellious bellies : Then no lesse
 than a stony-rock, yet not so hard as their ob-
 durate hearts, must be set on broach, and
 made to afford a River of water, to satisfie
 their contumacious thirsts. In short, our *Mo-*
ses prevailed so often with his prayers, to mol-
 lifie the Lords displeasure against them, that
 one would think that reades the Story, there
 had been a vy, between mercies, and rebel-
 lions, and a sharp contention between the
 Lord, and them, whether they should offend,
 or he forgive oftenest.

Then see the unnatural sedition of his bro-
 ther *Aaron*, and his companion *Miriam*, and Num. 12.
 her leprosie cured by his prayer : But there
 is one thing yet, that we may well instance in
 for all, when the peoples inveteratenesse in
 sin, had added idolatry, to all their other dis-
 obediences, and made themselves worse than
 beasts, in rendering the honours due to God
 alone, to a pitiful creature of their own make-
 ing, a gay Golden Calf forsooth ; and the
 Lord was so highly offended with them, that
 he would have utterly destroyed them all for
 it : then our *Moses* betook himself again to
 this his tryed weapon of prayer, and openly
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Exod. 32.
11.

assaults the Lord so with his close arguments, expostulations, and importunities, as if he had been fencing with him, beseeching him, after this most earnest, and humble manner, Lord,

V. 12. *why doth thy wrath wax hot against thy people, which thou hast brought forth of the Land of Egypt*

V. 13. *with a great power, and with a mighty hand? wherefore should the Egyptians say, for mischief*

V. 14. *did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn thee from thy fierce wrath, and repent thee of this evil against thy people; Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them; I will multiply your seed, as the Stars of Heaven, and all this Land that I have spoken of, will I give unto your seed, and they shall inherit it forever. Then the Text immediately following, tells us, That the Lord repented him of the evil, which he thought to do unto his people.*

Num. 14.

And when the Lord was angrily resolved at another time utterly to extirpate the people, for their incessant rebellions, Moses made such another, though something longer, yet no less effectual, prayer, to the Lord for them, and the Lord, as if he had been able to deny his Moses nothing, or as if (with reverence be it spoken) good Moses his word, had been a Law unto him, he presently replied, *I have pardoned them according to thy word: nay, how often has the Lord desired Moses to let him alone, as if he had been struggling with him, and tyr'd with the*

the importunity of his prayer. It would make another Book of *Numbers*, to recount the particular Deliverances, which that disobedient people had from the Divine wrath, how often from being consumed by fire, and eaten up by fiery Serpents, and the like, by our *Moses* his most powerful, and importunate prayers: as also their many miraculous Victories over their enemies; all of which, were obtained, more by his prayers, than their forces: as particularly in the defeat of the *Amalekites*, who were visibly more conquered, by the holding up of his hands, than by their dextrous managery of armes; our *Moses* his blessings upon, and prayers for, them, being of more force against the enemy, and gave them more deadly blows, than all their Cuttleaxes, and warlike Engines.

The Parallel.

By so much as has been shewed in our Ascent, of our *Moses* his happy power in prayer, I doubt not, but it does plainly appear, how great a preservation it was, to that perverse people, to have a Prince and Captain over them, that had so familiar an addresse unto God: and I hope it will never more be called in question, by any knowing Christian, whether that Divine gift of prayer, be a qualification

cation equal to the dignity, or requisite to the profession of a Prince? though I know, some of our Modern Politicks, have impiously gone about to dispute that too; whom for shame I shall forbear to name, though I'll be bold to give the World, the ungodly words of one of the Principal of them. *Non suadeo Principi, stupenda in fanis latitatione, neglectis iis quorum cura eum maxime sollicitum tenere debet, omne otium conterere, aut sanctuli nomen, gestusve affectare: bonus animus gratissimus Deo cultus est: & optimè orat, qui officio gnaviter functus patria incolumitatem procuraverit, unde tot hominum salus dependet, &c.* Now, not to trouble you with a literal translation (for I hold the words not worth it) he tells us, That he would not have a Prince addicted to too much Devotion; nor to affect to be a little Saint: he sayes his prayers best (quoth he) that does his businesse happiliest, &c.

It is in my opinion, a very pitiful, vain, and a false presumption, that this Gentleman makes, and never indeed can be brought into question, by any discreet, or sober Christian, whether a Prince should be so addicted to Devotion, as to intend no other businesse at all? that were a madnesse in any private person, much more then must it be in any man that is concerned in the publick: for besides the inconsistency of such a Devotion, with every mans particular vocation, (which God has commanded likewise to be followed) it is altogether in its own self, unacceptable to
God:

God : Ocherwise we should enter into Religion, as if we were to be lifted upon a rack, to be tortured ; and I say besides, it is an injury to the Lord himself, to think, there can be no true piety or devotion in the World, if our bodies be not torne in pieces, and our spirits quite beaten down. And therefore *Gilbertus* a great Doctor, writing upon that sentence of *Doctor Paul* to the *Crinthians*, *Glorificate & portate Deum in Corpore vestro*, *Glorifie and bear God* *1 Cor. 6.* in your bodies, makes this most elegant, and remarkable observation : *You must bear Jesus Christ, not drag him, Portari vult Christus non trahi*, So he proceeds, *Non est fœnum Christus, sed flos campi, & fasciculus mirrhe, inter ubera sponsæ, &c.* Now, he plainly drags him, who makes himself surcharged with him, and who indiscreetly afflicts himself in the service that he rendereth to the Divine Majesty, not considering that Jesus Christ is the flower of the field, or the poesie of mirrh, between the breasts of the Spouse, and not a load of hay, to be drawn, under which we must needs groan, like a wheel ill-greased.

This was so foolish a superstition, and so old a one, that the Philosopher himself, a Pagan, could not but find fault with, when he said, *Superstitio amandos timet, quos colit, violat.* It is a very fond superstition indeed, saith this wise Pagan, and raised by simple people only, which through a grosse error, fears, what it should love by vertue, and very scarcely can have any knowledge of, or approach to God,
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Seneca 7
Epist. 114.

but by violating his Clemency (a thing most hateful to him) through a false presumption of his severity. They must be very silly souls indeed, and have very little or no feeling of the Divinity, that can apprehend God (whom we know to be infinitely merciful) to be as terrible as a Minos, or a Radamanthus, mentioned in poetical Fables, who were always represented in those fictions, to be most spiteful deities, to come and pry into all humane actions, to number all mens steps, and taking pleasure to prepare punishments for them, were wont to raise themselves Trophies, upon poor mens ruins.

It would be a very pretty piece of Christianity, one would think, now to be preached, That devotion, and all labours in Religion, should be undertaken by us, without any relaxation, perpetual disturbances undergone by Christians, without any repose, and miseries without any remedy, or comfort at all. Sure this must be thought the extreme of all extremes; and yet our Modern Politicks will suppose, so sottish a devotion as this, that they may the better lay their foundation, of a wretched incuriousnesse in Religion, and prophane neglect of that Divine duty. But I must not make it my businesse now, to enter the lists formally, with that sort of people (who we know are accustomed upon all occasions, to throw dirt in the very face of the Deity it self) for I have another way to go at present, and so will hasten to our Parallel.

For my part, I am fully satisfied, and so I hope, will be every discreet and understanding Christian, that the frequent exercise of prayer, is as necessary to a Prince, Governor, or Statesman, for the well management of all affairs, as it is for an animal to breath. The spirit of the best man, we know, is no otherwise than as a Sun-Dial, which is of no use at all, but when the Sun reflects upon it. Nor can any Prince, or Statesman in like manner expect, that his understanding should receive any true light or direction for the government of people, if not enlightned with the true rayes of God : and that light is not to be had, but by the means of prayer : The practise therefore of this holy duty, has been ever stiled, and esteemed by the holy Fathers of the Church, The Key of Heaven, and the confusion of Hell, the Standard of our Christian warfare, the conservation of our peace, the bridle of our impatience, the guardian of our temperance, the seal of chastity, the advocate of offenders, the consolation of the afflicted, the passe-port of the dying, &c. for the Just do live and dye in prayer, as the Phoenix in her perfumes. A Christian doubtlesse without prayer, is no more than a Bee without a sting, which can neither make honey, nor wax. From the defect of this duty, have proceeded all the desolations of the earth : from hence are daily derived so many falls, so many miseries ; for that men will not apply themselves to tast the things of God, in prayer, as our glorious Patri-

Patriarch, and his Parallel have always done.

No man living can deny sure, but that it was the perpetual preservation of the children of Israel, that their *Moses* had that happy faculty to its perfection; for it is manifest, that they had otherwise been swallowed up, by the Divine vengeance; and in stead of being brought to the Land of *Canaan*, they had been fearfully cut off from the land of the Living.

I hope it is already made as evident, in our past Parallels, that we have received as great Deliverances, and preservations, by the means of our second *Moses*, which could never have been, but by his free, frequent, and powerful, access to God in prayer; as I shall shew more at large presently. In the mean time, I will be bold from these two great patterns of piety, to draw a closing Corollary, and lay down the whole state of the question (if it may be worthy to be called one) in one single naked Proposition.

Every good Prince, being a publick Person, and charged with so important affairs, that depend wholly upon Providence, and expect the motion of the Divine will, ought, after these two grand exemplars of Piety and Policy, to consider, That he is to hold a great deal of commerce with Heaven, where his business so much lies; and therefore should resolve, to set apart according to the proportion of his time, and other occasions, some principal

incipal hours, (of leisure, shall I say, or business? at least) of retirement, to negotiate with God particularly about his government: in imitation, I say, of these two greatest Statesmen, our first and second *Moses*, who had so familiar a recourse to the Almighty, that as the one was, so the other, for ought I know, may be, entitled, The friend of God. O matchlesse Title!

His most incomparable Piety, knew sufficiently, what *Gregory Nazianzen* tells us, *That if we are to have the Lord in our minds so often as we do breath, How much more suitable it is, to a Statesman, to be conversant in that holy duty, having most need to suck in the life-giving spirit, as from the Fountain of the Word, by the means of prayer.* It is not therefore unfitly stiled, The spirit of prayer; for it is the breath of the inward-man. *Os meum aperui*, saith the Scripture, & *attraxi spiritum*; I opened my mouth, and drew in the spirit. We are all ready to be choaked with flesh and fat, and to be devoured with flames of concupiscence, unlesse we upon all occasions, open our mouths to take in that gentle air of God.

By this blessed means it was, that our incomparable Paire, our first and second *Moses*, have arrived at this great perfection: to whom, the Lord has vouchsafed so much of his familiarity, as to treat with them as friends, and to declare himself (as it were) unable to deny them any thing.

As for the first, we have seen enough already

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ready in sacred Story, and for our glorious second *Moses*, our own manifold observations, and frequent experimental knowledges, may be sufficient to inform us. For that his late most Serene Highnesse had the purity and excellency of this precious spirit, is not onely manifest, to those that have had the happinesse to be present at his daily spreading of his hands, and pouring forth of his spirit, before the Lord, and to joyn with him in his Devotions; but to the whole Nation, except the most stupid, and malicious part of it, that either will not, or cannot, be sensible of the great benefits, that we have for so long a time received by his powerful addresses unto God. How many times has the Divine vengeance been diverted from falling upon our sinful heads, by his importunate intercessions? How many pestilences, famines, and other plagues, (which our impenitency, hardnesse of heart, and ugly ingratitude, had as well deserved, as either the cursed Egyptians, or murmuring Israelites) have been kept off from us, by his means? Has he lesse often than the former *Moses*, conquered his enemies, more by his own prayers, than his souldiers armes? Has he not by that means obtained (as we have seen) a secret vertue, to be fastened to his Standards? making windes and tempests to fight under his Ensign, that we may almost cry out with the Poet, *O nimium dilectæ Deo*, &c. How often, has he opened, as aforesaid, Lands inaccessible, calmed stormy Seas, taken

Towns

Claud.

Towns impregnable, and with petit handfuls of men, discomfited huge Armies? How often have we seen him (give me leave to repeat those wonders) cleaving of Rocks, hewing through Mountains, and to do the works of Gyants, with the reputed Pygmes of the World, and find facility in all that humane reason conceived impossible? And how, I say again, could all this be, but that the Lord could no more deny any thing to the prayer of this his dear servant, and favourite, our second, than he could to the former *Moses*? His fair soul, was no whit lesse elevated upon the pitch of highest contemplations, from his very infancy, than the former great *Moses* was. His high soul, was not unlike that Ibis, the stately bird of *Egypt*, that always builds her nest in Palmes: So it was perpetually conversant in high contemplations, and had no more impressions of earth, than the supream Sphere of celestial Bodies. Or else, more truly yet, resembling the Palme-tree it self, where that brave Bird builds, which as it is the tallest and straightest of all trees, so beares its best, and most solid strength on its top: So had our most gracious Protector, and second *Moses*, all his vigour alwayes in God, and for God. His life was a perpetual Sabbath, *Sabbatum delicatum*, a delicious Sabbath, as the Prophet calls it, nourishing, and reposing his soul, with the constant draught of this holy spirit of prayer. He made it not onely his lock and key of the day, but his bolt of the night; nor onely so,

but his very meales, and recreations; and all that, his Highnesse did, more in a becoming silence, than any exteriour ostent, resembling those Rivers which run under the earth, choosing to steale from the eyes of the world, to seek for the sight of his God onely; So his Devotions did ever study solitude and retirements, and were alwayes best, when shut up within themselves.

Luc.

Nay, farther yet, after the example of a greater than *Moses*, that is our Blessed Saviour himself, he used to spend many whole nights in prayer, *pernoctans in oratione*, as the Scripture expresth it: and like those best of Christians, in the Primitive times, that were called the Crickets of the night, because at any time, if some interruption of sleep happened, they ever made it out, with ejaculatory prayers, and elevations of the heart. Those that love God truly, will have recourse to him, at all hours, and upon all occasions, not confining their devotions to time, or place. *Jonas*, and the three Children, found sufficient Chappels, in the Whales belly, and the fiery Furnace, because the love of God, the wisest Architect, had erected them, and the Lord was as near them, in the intrails of a Fish, or the midst of Flames, as he would have been, in his own most holy Temple.

In fine, our second *Moses* has not onely reacht after the former, as we have already seen, but he has sum'd up all example, to perfect himself in the practise of this Divine duty.

He

He ever distributed his fastings, watchings, prayer, repast, counsel, study, with so prudent an œconomy, for the service of his God, and held his life so admirably interlaced, between action, and contemplation, that he made on earth, a perfect figure of Angels ascending, and descending, receiving already a taste of those benefits, which he was to hope for, in the other; insomuch, that he seemed to have his soul in Heaven, whilst he was on earth, to understand mysteries, and enjoy an antipast of Paradise it self. O thrice, and four times happy were we, if we could have known our own happineſſe, to have had such a Person set over us, by God, and his own Divine vertues, that had so clear and free access to the Throne of Grace, and so near an union to God himself, as a finite was capable of, with an infinite, and might be stiled, as the former *Moses* was, The familiar friend of God, and was not onely alwayes ready, to stand in the gap, between us, and the Divine vengeance, as the first *Moses* did; but was wont to storm Heaven for us, and pull down blessings by force upon us, though we were a most ungrateful, and undeserving people; nor so onely, but that was alwayes ready to instruct us by his precept, as well as practise, if we could dare to follow him, in all other pieces of Piety, and Divine duty; as we have in part seen already, and shall more at large in the next succeeding Ascents, and Parallels.

The one and twentieth Ascent.

Moses was a most exemplary Person, in all the practical parts of true Piety; He had alwayes so reverend, and faithful a feeling of the Majesty of God, as not to serve him, with exteriour shews, and semblances onely of Religion; but sincerely, cordially, and constantly, *Sentiendo de domino in bonitate*, as the Book of Wisdom describes it, alwayes thinking on the Lord, with a true good heart.

Sap. 1.

This was most eminently visible in the whole current of his thorough Religious life, but principally remarkable in the denial of himself, and all his own desires, when any thing that concerned the glory of his God lay at the stake, or was called into the least question, submitting alwayes all worldly ends, and humane reluctancies, to the interests of Heaven, and pure Religion. Was not this, I say, first notorious in him, when he would hazard the disoblidgement of his wife (a thing that men ordinarily fear, more than a disobedience

Exod. 4.
25.

to

to God) nay would incur her displeasure so far, as to be thought, and called by her, a cruel hard-hearted person, and a bloody husband, rather than omit the performance of one Tittle of his Almighty Masters commands. Nay, State Policy it self, which now adayes is held to be almost inconsistent with true Piety, could not hinder his heroick practise of piety. And this did 'most manifestly appear, in his refusal of all the favours that *Pharaohs* Court, Exod. 2. or his daughters countenance, could afford him, for the service of his God, postponing every thing of his own affection and interests, to the zeal for his Religion, and the quiet of a good conscience. This is, I say, a most remarkable piece of Princely piety indeed, to hold all the Maxims of State, and proper interests whatsoever, under the rules of Religion, and Conscience, and to be disposed, rather to hazard all, than to lose God by one sole sin. This noble Princely piece of piety, to its perfection, both of profession, and practise, our great Patriarch shewed in the whole course of his life, loudly proclaiming, and as strictly observing, to love the Lord God, with the whole Exod. Num. Levit. Deut. heart, and him onely to serve, which no man can do, that mixeth any thing of humane, with divine obligations; that is but to serve God by pieces.

The Parallel.

We have already gone far in the discourse of our great Patriarchs, and his happy Parallel's, most Princely, and exemplary piety; clearly to be collected from the visible zeal, they ever bore to Gods glory, and devotions to his Service; but all this, may be said to be (as indeed it is in most of this Age) but a meer outside onely, the very heart and marrow of Religion consisting in the interiour, which we can make no other judgement of, than by the apparent practise of piety, true godly and religious lives of men, and a dutiful submission of all humane interest, to God; and if all this, were ever eminent in any Persons, it has been in these two great Princes, our first and second *Moses*.

Now it is very observable, that all this Princely practise of true piety, is but an effect, or consequent at least, of that zeal to Gods glory, before spoken of, and of that precious spirit of prayer; for true Devotion, as the great *Aquinas* has described it, is nothing but a prompt will to the service of God; his words are these, *Voluntas quædam prompta tradendi se ad ea, quæ pertinent ad Dei famulatum*: a very prompt, and affectionate vivacity in things, which concern Gods business. Nay we may find

Thom. A-
quin. 2. 2.
q. 32.

find as much said by *Porphry* himself a *Pa- Porphyrus*
 gan, and one of the most Atheistical ones, that
 ever lived. *Deus*, saith he, *omnium pater, nul-*
lius indiget, sed nobis est bene, cum eum adora-
mus, ipsam vitam, precem ad eum facientes, per
inquisitionem, & imitationem, de ipso : that is,
 God the Creator, and Father, of this great
 Universe, hath no need at all of our service,
 but it is our good to honour, serve, and adore
 him, making our life a perpetual prayer to
 him, by a diligent inquiry after his perfe-
 ctions, and a holy imitation of his vertues.
 All this, holy *Augustin*, the Oracle of the
 Latine Church, recites out of that Heathen,
 to teach us faith from the Philosophy of the
 most perfidious, and Religion, from the wri-
 tings of the most irreligious man that ever
 lived : just as if an honest man, should pull a
 thing stolne, out of a Theeves coffer. And
 it is indeed a most evident truth, that the best
 life, is the best prayer ; and therefore holy
Nazianzen tells us, that ἀφωρον ἔργον, is κρείσσον *Nazian. in*
 ἀπράκτου λόγου, a dumb work, is better than the *Jamb.*
 most eloquent Oration ; a golden tongue, and
 a leaden heart seldom march together : yet
 we know, that some there are, who have
 apparence enough of the spirit, and will pray
 like Angels, but practise like Devils, resem-
 bling the Ass in the Fable, that carries to
 the Hot-house daily, wherewithal to shift and
 cleanse others, and yet go themselves perpe-
 tually bemired and slovenly : or yet more
 truly like the impertinent drone, they can

Cyprian l.
de patientia.

go buzzing up and down with their empty prayers, and yet neither make honey, nor wax. To what purpose, in the mean time, is it, to be *Vox, & præterea nihil*? to warble like a Nightingale, or a well-touch'd Lute, and to be deaf to all harmony? Is it not to be as the Apostle tells us, *but as sounding brass, at best, or as a tinkling symbal*? Undoubtedly, all the devotion of a soul truly Christian, tendeth to practise, as the line to its center; and therefore holy Cyprian likewise tells us, *Philosophi factis, non verbis sumus, nec magna loquimur, sed vivimus*. Our Philosophy, and Christian wisdom, saith he, is a prudence of workes, not of words, and we are to live, not talke great things.

We should march in our Christian warfare, like the brave souldiers of Gideon, with the torch in our hands, as well as the Trumpet on our lips: and therefore it was said of the great and holy Athanasius, that his voice was a Thunderclap, and his life a Lightning flash: and truly words, let them be never so good, can never thunder well, if the living example enlighten not.

All which, our most gracious late Protector, and second Moses, knew full well, and practised accordingly, in imitation of his great Master, the first Moses, our Princely Patriarch, who was not onely ready to exercise his holy spirit of prayer, in the behalf of, and for his people, but also to make practise of his piety before them, to inflame their lives to holinesse and

and charity, as well as to preserve their persons in peace, and plenty; to be active in his obedience to the Almighty's will, as well as outwardly zealous for his glory.

Now, by this onely it is plain, that our first and second *Moses* have clearly been of a quite contrary Religion, to *Machiavel*, before cited, and all his Crew, who would have a Prince, or Statesman, practise Religion, onely according to the necessity of their affairs, and to learn how they may sometimes be wicked, that is, to make shew of Religion, and honesty, so far forth as may serve their turns; but in very deed, to be compleat knaves.

Mach.
Princ. 6.2.
Decad. c.
12. 13.

Every man in power forsooth, must be a Hypocrite, his face alwayes maskt, and the vizard too, ought to be more lovely, than the visage, he must make his apparencies better than his substance, and court opinion, more than conscience. O rare *Machiavillian* divinty, and very pious policy! But our Patriarch *Moses*, (a wiser man sure, than a million of *Machiavels*) we find, was clean of another opinion, as well as practise too; he understood sufficiently, how the Lord Almighty had ever reprov'd, condemn'd, and chastis'd, with a most particular indignation of his heart, that abominable plaister'd kind of life in Princes, as well as common people; and therefore he order'd in his Law, that the Swan, and the Ostrich, should never be made use of, in Divine Sacrifices. Upon which Mosaical ordinance, all the Interpreters of Scripture, are joynly

Levit. 11.
18.

joyn'tly of opinion, that the Swan was first rejected, notwithstanding the whitenesse of her feathers, and sweetnesse of note, so much ascribed to her; because under those pure white plumes, she hides so black a flesh. Then for the Ostrich, which carries onely an ostentuous boast of fair large wings, and very little or no flight at all, she could never be admitted into the number of Divine victims: so much the Lord abhors apparencies, fruitlesse, and effectlesse.

Now, I would very fain know of all those pitiful Politicians, who pursue like *Machiavillian* Maxims, with such corrupt hypocritical spirits, as the *Florentine* proposeth, what they will answer me further upon this Ascent of our *Moses*, and his Parallel? For the first, it is clear, that if he had been to choöse and cherish, onely a Religion, that suited best with State-policy, or temporal designs, it had been much more prudence in him, to have joyned himself with the Religion of *Egypt*, and to have been associated with the Magicians themselves, than to have kept so close to the Commandments of God. And if he had been to value his private interest, before his honesty, and conscience, sure the powerful favours of a great Kings Court, and more inticing importunities of a Princeesse, would have been greater attractives to his ambition, than a poor, simple, Shepherds life, in a Desart.

Nay, before we approach our precious
Parallel

Parallel *Moses*, what can they, I mean the Disciples of that wise Secretary, say, to another glorious Countryman of ours, one of the most Christian, and Victorious Princes, that ever swayed a Scepter, and that was *Constantine the Great*? First we shall find upon a clear account, twelve or thirteen great Persons, at that very time, all arguing upon the Diadem of the Empire with him. Now, if there had been any necessity for him to dispoile himself of honesty, and innocency, that he might be invested with the Crown, and Pall imperial, Why did he take the way of the Empire, by that of sanctity? If use must be made of Religion onely as of an Instrument of State, and that alone to be taken up, which hath the greatest vogue, and credit, in the opinion of the people, be it right, or wrong; Why went he about then to fix himself upon Christian Religion, and at that very time, when the greatest part of the World, was ingulph't in Gentilisme?

We see how *Maxentius*, like a miserable *Machiavillian*, courted that interest, and according to the ordinary custom of the people of *Rome*, caused all the pretended Books of the *Sybylls*, to be turned over, consulted with the *Augures*, and *Aruspices*, and accordingly offered sacrifices to his Pagan gods: all this gave him a reputation of piety, with a people then as Infidel as himself. Why did not our *Constantine* pursue the same politick wayes? Why did he fix the sign of the Crosse upon his

his Standards, which was enough too, to disoblige his own Army, that very figure, being then esteemed most fatal, and of an ill presage, by the most part of the World? Moreover, what help or succour could he possibly expect, from the poor Christians at that time? Had he a Design to extract Treasures from their coffers? they were most wretchedly poor, and dispoiled of all possession. Was he of opinion, that he might raise huge Armies of them, for his service? they were so daily cut down, that they were scarce visible at all: one onely moneth, not long before, saw seventeen thousand heads of them lopt off, and tumbling upon the ground? How could he perswade himself, that there was any considerable humane strength in their Religion, when they were all either massacred, maimed, or banished? Could he look for counsel amongst them? they were men of no esteem at all in the World, and thought utterly void of all learning and policy. Was it any credit, that he could expect they might confer upon his Cause? they were most despicable creatures, and trampled underfoot by every body, like dirt in the streets, reputed meer *σκύβαλα*, as the Apostle tells us, *as the dung, and off-scouring of the world*. Behold here a piece of State-prudence, fit onely for the pens of Angels, whereunto the brains, and wit, of this pitiful Florentine, could never arrive: his cunning alas could reach no further, than some petty humane tracts, indeed meer knacks of Atheistical

stical knavery. This is a light, whereat all the blear'd eyes of those buzzards are dazled. This is an Abyſſe wherein all carnal men are quite lost, and swallowed up: For we find that our Great *Constantines* prudence, grounded upon Divine providence, and his own piety, has conducted him to the Sovereignty of the Empire of the whole World, by degrees, utterly different from those, which Mr. *Machiavel* hath prepared to lead his Prince in.

On the other side, do but look a little on his son-in-law *Julian*, coming to the Empire, and holding it by *Machiavillian* Rules onely, how well did he prosper in his policies? who meerly out of spite to the Christians, not any affection, to the Jews, indeed to baffle Christianity it self, resolved to re-edifie the Temple of *Jerusalem*, and to that purpose issued out a Commission, to an Infidel like himself, one called *Alippius*: but mark how his *Machiavillian* plot succeeded, Balls of fire were seen to issue out of the very foundations, as fast as they laid them, which made their design as frivolous, as the place was inaccessible: after all this observe what became of him, he reigned but one year, & seven moneths, and then died struck with a blow from Heaven, which the Pagans themselves coufesse to be ignorant, of from whence it came: howsoever, this is most certain, that he died perfectly phrenerick, which caused him to fill his hand with his own blood, and cry out, *Tbau hast*
over-

overcome, O Galilean, and so dying, has left a memory so odious behind him, that it stinks still, and so for ever will, to all Posterity.

I might be infinit, if I should run over all the examples, that we have before us, of such impious Politicians, who have made all the interests of God, and Religion, subservient to their own base ends. Great Volumes might be written of their miserable mortalities, which make all Theaters at this day to resound, and Tragedians to deplore. I shall onely now therefore produce our Parallel, to convince all those pitiful Politicians, of the *Machiavillian* make, and so conclude this discourse.

Did ever any person so contradict all the Maxims of humane wisdom, and struggle with, and against, all proper interests, as our second *Moses* has done? If it had not been for his obligations to God, true Religion and a pure conscience, what madnesse must it needs have appeared in his Highnesse, to have still been opposite to all prevalent parties, which in plain humane probabilities, would have destroyed him, and us?

As first, the late King, and his corrupted Court; Then the Kirk, and all its Consistors; Then the violent levelling Parties within his own body, and all the men of mettall, forsooth, that were for the fifth Monarchy; Then the long-lived (as his Highnesse himself used to call it) long-reigning, and indeed, ruining Parliament, with all its appertinencies; and divers others since, that, it may be, had
the

the same, or worse designs. Good God, with what wonder, and amazement am I seized, when I consider the dangerous difficulties, his most Serene Highness has encountred, for the honour and glory of his God, the good of this ungrateful people, and the satisfaction of his own conscience, upon grounds utterly unpolitic, as to humane apprehension, and clearly contradictory, to his proper interests.

This high towering Eagle, as we have seen, winged onely with Piety, and Religion, from the very first time that he was called forth into action, to this very day, could never be found (as aforesaid) beating of his wings, in those lower Regions of the air, conversing with those pitiful humane policies, but borne, I say alwayes, upon those heavenly wings aforesaid; soared alwayes amongst lightnings themselves, tempests, and whirlwindes, and ever had his eye, where the day broke; that was, on God, the Fountain of Light, and his own conscience, the sure Orient of all his pious actions.

The great Secretaries of Nature, do observe further, of that brave Bird, I mean the Eagle, that her feathers, are so imperious, that they will not mix, with the plumage of other Birds, if they are by chance cast in amongst them; they will strait consume the others, as with a dull file: and can the Lord of Heaven and Earth, who is an incomparable wisdom, a store of riches inexhaustible, a purity infinite, be mingled with such feeble pretensions;

fions, as those of humane interests ? which can have nothing but phrensy for beginning, misery for inheritance, and impurity for ornament ? Our Mosaical Protector therefore, was ever seen, to separate himself, from himself, denying his own desires, disowning his own glories, and adhering onely to the interests of God, and giving the honour of all his actions to him ; as we may hear his Highness yet speaking for himself, in a printed Speech of his, to a late Parliament.

‘ It was, say some, the cunning of the Lord
 ‘ Protector (I take it to my self) it was the
 ‘ craft of such a man, and his plot that hath
 ‘ brought it about. And as they say, in o-
 ‘ ther Countries : There are five or six cunning
 ‘ men in *England*, that have skill, they
 ‘ do all these things : Oh what Blasphemy
 ‘ is this ! &c. Because men *that are with-*
 ‘ *out God in the world* , and walk not with
 ‘ him, and know not what it is to pray, or
 ‘ believe, and to receive returns from God, and
 ‘ to be spoken unto by the Spirit of God, who
 ‘ speaks without a written Word sometimes,
 ‘ yet according to it : God hath spoken here-
 ‘ tofore in divers manners, let him speak as
 ‘ he pleaseth. Hath he not given us liberty ?
 ‘ nay, is it not our duty to go to the *Law*, and
 ‘ to the *Testimonies* ? and there we shall find,
 ‘ that there have been impressions in extra-
 ‘ ordinary cases, as well without the written
 ‘ Word, as with it, and therefore there is no
 ‘ difference

difference in the thing thus asserted, from
 truths generally received, except we will ex-
 clude the Spirit, without whose concurrence,
 all other Teachings are ineffectual; He doth
 speak to the Hearts and Consciences of men,
 and leadeth them to his Law and Testimo-
 nies, and there he speaks to them, and so
 gives them double teachings, according to
 that of *Job*, *God speaketh once, yea twice*; and
 that of *David*, *God hath spoken once, yea twice*
have I heard this. Those men that live up-
 on their *Mumpsimus* and *Sumpsimus*; their
Masses and *Service-Books*; their dead and car-
 nal Worship, no marvel if they be strangers to
 God, and the works of God, and to spiritual
 dispensations. And because they say, and be-
 lieve thus, must we do so too? we in this
 Land have been otherwise instructed, even
 by the Word, and Workes, and Spirit
 of God. To say that men bring forth
 these things, when God doth them judge
 you if God will bear this. I wish that
 every sober heart, though he hath had temp-
 tations upon him of deserting this *C A U S E*
 of God, yet may take heed how he provokes,
 and *fallles into the hands of the living God* by
 such blasphemies as these, according to the
 tenth of the *Hebrews*, *If we sin wilfully after*
we have received the knowledge of the truth,
there remains no more sacrifice for sin. (It was
 spoken to the Jews, that having professed
 Christ, apostatized from him) what then?
 Q 2 nothing

‘ nothing but a fearful falling into the hands of
 ‘ the Living God.

‘ They that shall attribute to this or that
 ‘ Person, the contrivances and production of
 ‘ those mighty things God hath wrought in
 ‘ the midst of us, and that they have not been
 ‘ the revolutions of Christ himself, upon whose
 ‘ Shoulders the GOVERNMENT is laid,
 ‘ they speak against God, and they fall un-
 ‘ der his hand without a Mediator, that is, if
 ‘ we deny the Spirit of Jesus Christ, the glory
 ‘ of all his works in the World, by which he
 ‘ Rules Kingdoms, and doth administer, and
 ‘ is the Rod of his strength, we provoke the
 ‘ Mediator; And he may say, I’le leave you to
 ‘ God, I’le not intercede for you, let him tear
 ‘ you to pieces, I’le leave thee to fall into
 ‘ Gods hands, thou deniest me my Sovereign-
 ‘ ty and Power committed to me, I’le not in-
 ‘ tercede nor mediate for thee, thou fallest in-
 ‘ to the hands of the Living God. There-
 ‘ fore whatsoever you may judge men, for,
 ‘ and say, This man is cunning, and politick,
 ‘ and subtil; take heed, again I say, how you
 ‘ judge of his Revolutions, as the Products of
 ‘ mens inventions.

Then, how much he valued the interests of
 God, and his influence upon all his actions,
 we may see what he sayes in the same
 Speech.

—— ‘ and were it not that I can make some
 ‘ Dilemma’s upon which to resolve some things
 ‘ of my Conscience, Judgement, and Actions,
 ‘ I should

' I should sinck at the very prospect of my
 ' Encounters ; some of them are general, some
 ' are more special, supposing this Cause, or this
 ' Businesse, must be carried on, either it is of
 ' God, or of *Man*, if it be of *Man*, I would I
 ' had never touched it with a finger ; if I had
 ' not had a hope fixed in Me that this Cause,
 ' and this Businesse is of God, I would many
 ' years ago have run from it. If it be of *God*,
 ' he will bear it up. If it be of *Man*, it will
 ' tumble, as every thing that hath been of man,
 ' since the World began, hath done. And
 ' what are all our Histories, and other Tra-
 ' ditions of actions in former times, but God
 ' manifesting himself that he hath *shaken* and
 ' *tumbled down*, and *trampled upon*, every thing
 ' that he hath not *planted* ? and as this is, so
 ' the All-wise God deal with it.

' If this be of humane Structure, and In-
 ' vention, and it be an old *Plotting* and *Contri-*
 ' *vance* to bring things to this *Issue*, and that
 ' they are not the *Births* of *Providence*, then
 ' they will tumble. But if the Lord take
 ' pleasure in *England*, and if he will do Us
 ' good, he is able to bear us up ; Let the diffi-
 ' culties be whatsoever they will, we shall in
 ' his Strength be able to encounter with them.
 ' And I blesse God I have been inured to *Dis-*
 ' *iculties*, and I never found God *failing* when
 ' I *trusted* in him ; I can laugh and sing in my
 ' heart when I speak of these things to you,
 ' or elsewhere.

August. lib.
3. de libero
Arbit. c. 24

Here is a piece of Divine Policy indeed, and fetcht doubtlesse from the Gates of the City of God. Thus was his late Mosaical Highnesse alwayes pleading, to acknowledge the truth of that most excellent Maxim, delivered by *Augustin*, *Cui bonum non est Deus, sibi ipsi vult esse bonum suum, sicut sibi est Deus*, He that holds not God for his greatest good, would be to himself his own good, as God is to himself: He that thinks to escape from the bands of dependance, that he has on God, makes himself his own blessing, and his end his God.

His Highnesse therefore so constantly steer'd himself, and all his actions; by his obedience to Divine Commands, that he chose alwayes to perish with a good conscience, rather than to flourish without one; and though he was from the very beginning, like a pure Oriental Pearle in the salt-sea, so continually involved in the cruel acerbities, and confusions of our times, yet he alwayes kept his Noble luster, in the midst of them, and by his invincible affection toward, and confidence in, his God, he arose still from them, with more and more splendour, and made all those his perplexities which threatned him with many an imminent ruin, but higher ascents and steps to the Temple of glory. Vertue and Piety, he alwayes compared to, and took for, the Geometrical Cube of his life, which we know in Mathematicks, on what side soever it be cast, alwayes finds its Basis.

Where

Where are you now, all you, I say, who are the pitiful followers of *Nicholas Machiavelli's* policy, poor tricks of carnal wisdom? What will become now of all your mighty Maxims of hypocritical knavery?

Let this one example onely of our Christian *Moses*, parallel to that of his Great Master, the Patriarch, which we have seen in his Ascent, serve now for all, to inform you, That there are none, but such as are perfectly blind, that seek after your Principles, and miserable they must be, who find them, the sottish who will descend to serve them, and the utterly reprobate, and forlorne, who can stoop to tye themselves unto them: but the wisdom that is of Heaven, our Mosaical wisdom, is so transcendently sublime, above all your untrue and trivial inventions, as the light of Stars surpasseth all the sparklings and petty spray fiers of the Earth.

And though such humane interests and designs, may possibly, and will still, hold the Ascendent in the hearts of some sort of people; yet we finde, how my Lords, high, holy, Mosaical spirit, could no more than that of his Grand Archetype, condescend to steer his course, or counsells that way; nor yet more, than those Angels, now standing in glory, follow the example of those Luciferian spirits, which fell by such *Machiavillian* counsells, into the pit of Perdition.

No, our most pious late Protector, and second *Moses*, could never induce himself to court any thing, that had not Heaven, and the Stars to give him for a Reward.

So I hope, we may at length happily conclude, that under the heart of this our second, as well as we have seen under that of our first *Moses*, there remained alwayes prepared, a Temple of true Piety; and our Parallel in this particular likewise, to be accomplisht.

 The

The two and twentieth Ascent.

Moses was not onely accomplisht in all points of Piety, that were expedient for so great a Prince, and Patriarch; but he was advanced by God, to the highest dignity and perfection of a Prophet; and he was endowed with so extraordinary a spirit of Propheſie, that never any man before, or ſince him, had the like.

He was that really, which the old Poets in their fabulous ſuperſtitious, fancied of their god *Janus*, with his double face, to look both before, and behind him.

The Great *Moses* was an inſpired Prophet, *à parte Poſt*, as well as *à parte Ante*; how could he otherwiſe have writ the Hiſtory of the Creation of the World, the Deluge, and of all thoſe things, that happened before his time; of which there could be no Record, either in writing, or ſecure Tradition at that time, ſo his whole Book of *Geneſis*, muſt of neceſſity be extracted, out of the Chronicles of Heaven onely. That he propheſied of futurities of the

Geneſ.

Exod.
Levit.
Num.
Deut.

Num. 12.
7, 8.

Deut. 34.
19.

Deut. 18.
16.

Acts 3.22.

Acts 7.37.

the highest concernment, his other four Books give sufficient evidence, and to all this, the Lord Almighty himself hath set to the seal of his own approbation; first, that he was faithful in all his house, and that with him, he would speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord, shall he, *behold*, &c. Then the Lord is pleased expressly to declare concerning him, That there arose not a Prophet since in *Israel*, like unto *Moses*, whom the Lord knew face to face. Over and above all this, when prophesying of the Mystery of Mysteries, a futurity then of the highest concernment to mankind, the incarnation of the Word, the Spirit of God is pleased to resemble *Moses* to the Messiah that was to come, saying, *The Lord thy God will raise up unto thee, a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken*: which words are *verbatim* quoted, for the proof of that Word incarnate, both by the Proto-Apostle *Peter*, and the Proto-Martyr *Stephen*; and sure in reason, some great similitude of God he must needs contract, who had so free, frequent, and full, conversation with the Deity, face to face.

The

The Parallel.

That *Moses* was a great, yea the greatest Prophet of the old Law, I believe is made abundantly manifest by our Divine Ascent; and that our most pious, gracious, and glorious, late Lord Protector, and second *Moses*, was a great Prophet too, according to his proportion, I hope will be made out by the proceſſe of our precious Parallel.

But now because the name of Prophet here, seems to sound something equivocal, and is really capable of very various acceptions, it may be worth our pains, to dilate a little upon, and to fix, it, before we proceed to make up our happy Parallel.

Indeed, there has been an infinite number of persons, which have past under the reputation of Prophets, that in very truth, were no better than Wizards all, or Wiseakers, in our Country Language; that is, in plain English, mad-men, fools, or knaves: but all such phantastical Prophets as those, we shall at present passe by, as impertinent to our purpose, and not at all worthy of any share in this discourse; and enter into a cursory debate onely concerning those, who have more justifiable pretensions, according to the most genuin signification of the word, to that highest and most
sacred

sacred humane dignity : and three sorts of men there are, that do, and may lay just challenge and claim, to that most excellent Title, according to all the judgement of Antiquity, as well as the present Age.

And the first are those inspired witty Prophets, or Prophets of phansie, which go under the common name of Poets.

The second sort, are those inspired prudent Prophets, or Prophets of Affairs, received now under the stile of Statesmen.

And the third sort, are those inspired Divine Prophets, or Prophets of Religion, who though they have the onely true, legal, and proper right, to that Divine honour ; yet the others are not quite to be cast out, or rashly disinherited of that title. The first we may call Aery or Poetical Prophets ; the second more Earthy and Political ; the third all Fiery and Celestial. For this first sort of Prophets, our *Moses* was amongst them too, as is sufficiently to be seen, in the many Hymnes, that he composed for the glory of his God, and the comfort of his people ; as also the many Poetical expressions, phrases, and prosopopeia's, that he useth, rendring God, as it were, coming towards us, in his glory and Majesty.

This first sort of Pretenders, then have indeed a pretty fair claim, right, and title, to be taken into this supereminent Degree ; and that may first here appear, from the very name that all good people, in all Ages, ever gave to
the

the skilful in that heavenly mystery, which was alwayes *Vates*, or *Propheta*, as much as *Diviner*, *Forseer*, or *Prophet*. Then none will deny, but that they had the onely right in times of *Gentilisme*, being the onely *Pagan Prophets*, and *Conservators of Religion* in those dayes.

Nay, both *Clemens Alexandrinus*, and *Eusebius*, themselves confesse, that the ancient Poets, did receive the mysteries of their Religion, from the *Jews*, and preserved them still as sacred, though folding of them up, in some Fables.

*Clem. A-
lexand.
Eusebius.*

As first it is plain, that the History of *Deucalion*, was taken out of that of *Noe*, and so kept up the remembrance still of that dismal Deluge. The stupendious Story of the retrogradation, and going back of the Sun, in the time of *Ezekiah*, was continued in that famous fiction of *Phaeton*.

They that would behold the building of that proud Tower of *Babel*, which was undertaken by *Nimrod*, and his Associates, to climb up, as it were, by ladders into Heaven, and scale its battlements, to see what was done there; shall find it, though under certain alegories, amply described in *Homer*, under the fabulous phansie of the Gyants *Oetus*, and *Ephialtes*, sons to *Iphimedia*; where he describes their height, and wonderfull vast strength and bignesse, and how they went about to lay the mountain *Ossa* upon that of *Olympus*, and *Pelion* upon *Ossa*; all which Story

*Homer.
Odysseus. l. 11.*

Ovid

*Ovid. Me-
tam.*

Ovid recites likewise, with divers others in his *Metamorphosis*, hiding under seeming Fables many of the most Divine and considerable truths : but most particularly , he recites the manner of the Beginning, and Creation of the World, just as our *Moses* did, and must of necessity have received it from him. Nay, *Homer*; *Hesiod*, and *Linus* , must undoubtedly have borrowed from his Books, all that they said of sanctifying the seventh day.

*Homer.
Hesiod.
Linus.*

Orpheus.

The Golden Age, and Reign of *Saturn*, was gathered as certainly from the most happy estate, wherein *Adam* was before he sinned. Nay, *Orpheus* yet ancients than any of them, confesseth, that he learnt divers thing, as we have shewed before, from the Doctrine of *Moses*, mentioning, as we have shewed in our Ascent, his very Tables, &c.

Well might they then have the reputation of Prophets amongst the Heathens, who lookt with as much reverence upon the Theogony of *Hesiod*, as we Christians do upon the Genealogy of Jesus Christ; they valued *Homer's Illiads* as highly, as we possibly can the Books of the Gospel, and had as great a respect to the *Apothegm's* of *Pythagoras*, as we can have to the Commandments of God.

Let them passe on then with their reputation of Prophets still, especially since St. Paul himself, is pleased to afford it to them, saying,

*Tit. 1. 12, καὶ θῆτα, γάρ τινες ἀρχαί, one of themselves, even
13. a Prophet of their own said, The Cretians are
always*

always lyars, evil beasts, slow bellies: then asserts their witnesse to be true, and that is rare indeed for Poets, one would think.

Well, a most Noble, and inspired faculty, yea Prophecie it self, let Poetry be; for truly, I think, a man may be born to one, as well as the other: But, what is this to our late Great Protector, who never dealt in any such trivial Arts, say some of our *Misomusi*? No, my Lord never esteemed that honourable, and illustrious Art full of Divine fury, after that manner, though it may be, his greater occupations could not permit him the practise of it: he ever had a most reverent esteem of so Divine a profession, when regulated after the true Divine way, and was a most magnificent *Mecenas* to its professors.

For the Profession, he believed with *Aristotle*, that it was the Treasury of the *Græcian* Divinity; and with *Bembus*, that it was the first bringer in of all Civility, and with *Scaliger*, that no Philosophers precepts can so soon make an honest, and a valiant good man, as the reading of *Virgil*, &c.

Then for the Professours, Was there ever a more bountiful Benefactor, than he has been to all the vertuous persons of it? To instance in one for all; What obliging favours has he cast upon our *English Virgil* here (I mean Mr. *Edm. Waller*) and meerly for that, and his other vertues, having in some other relations, little capacity enough to deserve them. My Lord has sufficiently shewed his own most excellent

cellent judgement in Poetry, by his approba-
 tion and election of him, to be the object of
 his great goodnesse, who is clearly one of the
 ablest, and most flourishing wits, that ever
 handled a pen, and he does it, with that na-
 tural dexterity and promptnesse, as if he had
 begun to write, so soon as to live ; and who-
 soever considers the worth of his Writings,
 cannot but wonder, how so many graces and
 beauties, which others labour for, and never
 attain to, encrease in him, as in a soil natu-
 ral for wit and eloquence ; If he goes about to
 translate any thing, the dead Authors them-
 selves are ready to rise out of their graves, and
 request him to exchange his Englished Co-
 pies, for their Originals. In all his own
 things, his conceptions are unimitable, his
 language so sweet and polite, that no Ice can be
 smothered ; his sentences are alwayes full of
 weight, his arguments of force, and his words
 glide along like a river, and bear perpetually
 in them, some flashes of lightning, at the end
 of each period. He perfectly knows how to
 vary his eloquence upon all occasions, to be
 facetious in pleasing arguments, grave in se-
 vere, polite in laborious, and when the subject
 requires fervor and invective, his mouth can
 speak tempests ; In short, he is the wonder of
 Wits, the pattern of Poets, the mirrour of
 Orators in our Age. All this I say of him,
 not so much out of design to applaud him, as
 to adore the judgement of our great *Augustus*,
 who alwayes chose him out, and crowned
 him

him for the *Virgil* of this Nation; but his favours likewise were extended most liberally, to all those that did deserve them, either here, or in either of his Universities: He was a perfect *Philomusus*, and why not by that, qualified for a Poetical Prophet? the father having, at least, or ought to have, an equal portion, with the children of the Prophets.

And so I passe to the second sort of Prophets, that is, of our Prudent and Political ones, commonly called Statesmen, who indeed must foresee futurities too, or they can never order their affairs aright; for if they look not into all casualties of inconvenience, how shall they be ever able to prevent them? And *Seneca* very wisely forewarns all Statesmen, of the necessity of this foresight of all futurities. when he tells them, that they are bound *Quicquid fieri potest, quasi futurum cogitare*, To conceive, that all things may, that can come to passe.

And therefore *Josephus*, that Learned Jew, tells us most judiciously also, that *Bonum est, dum adhuc stat navis in portu, præcavere tempestatem futuram, & non eo tempore, quo in medias irrueris procellas, trepidare*: It is necessary for him that goes to Sea, to foresee a storm coming, if he can, and not to rush into the fury of the Seas; and tremble at the tempest afterwards; that will avail little, but for to be rendered ridiculous for his own rashness.

This holds altogether as true in him, that holdes the Helme of a Kingdom, or Common-wealth

wealth, as in any Pilot of a Ship whatsoever. By this it may be collected, how hugely necessary it is for a Prince, or Supreme Magistrate, to hold a constant communication with God, without whose Divine assistance, it is impossible to manage State matters well, as we have partly shewed already: by his Divine inspirations onely it must be, that they can prophesie upon affairs, as they should.

Xenoph. de
instit. Cyr.

Therefore that great Statesman Xenophon, who drew so well the portraiture of a perfect Empire, tells us, that *Tam erit arduum prescribere que facienda sunt, quam futura omnia prescire, quod solius Dei est, & majus conditione mortali*: It is as difficult to prescribe what is to be done in State-businesses, as to foreknow all futurities, which is proper to God alone, and above the reach of all Mortals: and yet this, that is so hard a task, is imposed upon Princes: So that great Statist proceeds, *Ecce aliquid Dei, sic Princeps sustinebit, in ventura scilicet excurrere, qui ut sibi constet, sufficiatque, primum consiliis & conatibus suis, à Deo fulcrum prudentie & sapientie jugiter flagitabit, nam illa quæ capite humano tantum stat, infirma est & incauta quadam temeritas, ad nullam autem Provinciam erit inhabilis, ad nullam virtutem indocilis, qui pietatem didicerit, numinisque cultum*. Behold here, saith he, how a Prince must of necessity have more than ordinary of God in him, to have an insight into the events of things, and to discourse upon futurities; which true spirit of prophesie, that he may have,

have, that he may be constant to himself, and stable in his counsels, he is perpetually to seek that capacity, and support from God ; for the greatest wit of man, of it self, will be nothing but temerity ; but he that is a true servant of Gods, and delights in his worship , shall be so inspired, as to be able to encounter all extremities of State , and difficulties of affaires whatsoever.

It were now to be wisht, that our Christian Kings and Princes, would study and practise some of these religious Pagans admirable Divinity, though they will not strive to mount up our Mosaical Ascents, as his late most Serence Highnesse has done, by which he has arrived, as we have seen, to the perfection of this Political spirit of prophesie.

The wise Philosopher assures us, that *Sa- Seneca,*
piens non semper it uno gradu, sed una via : A prudent person, keeps not alwayes one pace, though still one and the same way, by which way, he must unquestionably mean, this Divine and prophetick way, this way of dependance upon God, in all his counsels ; for no way else can be one, all humane wayes being various and uncertain, as has been sufficiently shewed in our precedent discourses, together with my Lords, our second *Moses* his, as the firsts great relations to the Lord in all their affairs ; so I may hold my hand now, from any further enlargement upon their propheticall Policies : but conclude, that his late Highnesse, was a most compleat Prophet in this sense also.

So now, we come to the third and last acception of Prophets, and that is the true one indeed, the Divine Prophets, I mean, immediately illuminated by God, as our first *Moses* was, and had free and frequent conversation with the Deity, even to the enjoyment of him face to face.

Of this sort of Prophets, we find a distinction likewise in Scripture, and they are termed by the Spirit of God, either *Videntes*, or *Evangelizantes*, Seers, or Preachers: The Seers were those which used to converse with God by Visions, or Divine Dreams, and to have some miraculous Revelations of things, and many future Events. This truly is the proper high pitch of prophesie, the sublimest condition sure, that mortality can arrive at, and that, our first *Moses* had in the greatest proportion of any meer man that ever lived, as we have seen in our Ascent; nor truly dare I venture our second *Moses* here, to the perfection of Parallel with him; for, as I have said before, we are yet unknowing to those particular private dispensations of Heaven to him, though this we may securely conclude, as the Scripture speaks, *that the Secret of the Lord was with him; and that he had the testimony of Jesus*, which to have, is to have the Spirit of prophesie; for the testimony of Jesus, is the Spirit of prophesie, as is expressly delivered to us in the *Revelation*.

Revel. 19.
10.

Then for the second sort of Divine Prophets, which are the *Evangelizers*, or inspired Preachers

Preachers, they are such as the Apostle describes at large, in the twelfth, thirteenth, and fourteenth, Chapters of his first Epistle to the *Corinthians* : and exhorts us all, to covet to be, above all things, and to speak unto men, to edification, to exhortation, and comfort. Now if ever this sublime Piece of Divine prophesie, was made out to any mortal man, of his condition, it was most eminently glorious in him : his very life was a perpetual Propheſie, his sanctified example, was a constant living Sermon, and the words which the Spirit gave him, when he was pleased to open his inspired lips, were, as we have hinted before, as thunderclaps to Hindes, for the production of salvation.

1 Cor. 12.

Ib. 13.

Ib. 14.

His way of prophesying, was not like theirs now adayes, that make a trade of it, and employ their Pulpits more for coin, than conscience, and to pluck the fruits of the earth from their Parishioners, than to improve the fruits of the Spirit in them : No, his inspired Highnesse ever hated that canker of worldly spirits, so predominate in the most pretended Prophets of this Age, who indeed more zealously preach themselves, and their own vile interests, than the pure and saving word of God.

Others forsooth, there are of them, that will preach nothing but *placentia*, sow pillows under sinful elbows, and stroak and tickle their Auditors in the meane time with strange stories, or vain curiosities, and yet

this they will call prophesying ; but be it what it will, they care not, so it be for their own profiting ; and they have brought a great part of the people too, to be satisfied with that kind of stuff ; nay, even strangely to delight in it.

The generality now, comes onely to hear Preachers, as of old they used to do to the *Athenian* Orators, or a curious Lute-player, or a Comedy : but if he that preacheth has no other intention but to please, and they that hear, have no other purpose, but to sooth their own curiosity, he may weary his lungs in the mean space, and they hug the itch in their ears ; but the time will come, when he shall have the worm in his heart, to gnaw him, and they the tingling of the eares for their punishment.

The seller, and the buyer, both shall be payed home with the coin of reprobation ; for whosoever speaketh not, and who heareth not, to do, and become better, abuseth the gift of prophesie it self, and a word signed with the blood of *Jesus Christ*, the account of which, they will find inestimable, and the losse of the least jot of it, most damnably dangerous.

His inspired Highnesse, I say, out of his true Prophetick wisdom, ever hated the courses of all those giddy ungodly Evangelizers, and said with holy *Paul*, *Though I have the gift of Prophecie, and understand all mysteries, and all knowledge, and though I have all faith, so as I could remove mountains, and have*

1 Cor. 13.
2.

no charity, I am nothing : Now this charity tends to that the Apostle tells us, (as afore-said) *to edification, exhortation, and comfort of others*, which his true Prophetick Spirit alwayes observed, and by that inflamed all his people about him so, that his Palace alwayes appeared, as a glorious Temple, and his conversation a very Heaven upon Earth : So I hope this Parallel likewise will not be denied, to be accomplished : Yet we shall see it more clear in the following.

P 4

The

The three and twentieth Ascent.

Moses was not onely endowed by God, with a most rich and plentiful spirit of Propheſie himſelf ; but he endeavour-
ed to procure it for, and alwayes permitted the exerciſe of it in, others : nay, encouraged and cheriſhed it in his people, to the diſcontent of divers about him; for the ſacred Text tells us, that when newes was brought to the bleſſed Patriarch, and holy Prophet, that there remained two of the men in the Camp, the name of the one was *Eldad*, and the name of the other *Medad*, and that the ſpirit reſting upon them, they continued to propheſie in the Camp, and he was ſolicited to forbid them. Then *Moses* ſaid to him, that would have had it forbidden, *Envyeſt thou for my ſake ? would God, that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* So it plainly appears, that our great Patriarch and Prophet *Moses*, was abſolutely in his own judgement, inclined to favour a liberty of Pro-

Num. 11.
26.

V. 27.

V. 28.

Y. 29.

Prophefying, and that his judgement too, was feconded by Divine approbation; for what he then fpoke, was from the very mouth, and dictate, of the Spirit of God himfelf.

The Parallet.

Thus we fee, what Philofophers affure us, is very true, that *Omne bonum eft fui diffufivum*, All good is diffufive of it felf; nothing indeed is fo proper to its nature, as to be communicable: much more then muft the Spirit of all goodneffe be fo; that is, this Spirit of God himfelf, the Holy Spirit of prophefie; What elfe made our great and gracious Patriarch, fo willing to part with fome of his fpirit, as the Text tells us, he did to the feventy, that he fet round about the Tabernacle? nor onely Num. 11.
24. fo, but to endeavour, and defire, as we have feen in the Afcent, That all Gods people were Prophets too, and that the Lord would put his Spirit upon them.

O words worthy to be written in Letters of Gold, with a Pen of Diamond: And was not this the very fenfe, and true Prophetick Spirit of our fecond *Mofes* too? Has he not alwayes endeavoured, to impart that fpirit of his to, and improve it in, the hearts of all his people, that were capable of it? Has he not alwayes encouraged the free ufe, and exercife
of

of it, throughout these Nations, whilst some cruel, greedy, envious, and exterminating spirits, were not onely striving in private, but enacting in publick, to make a monopoly of this holy Spirit, and engrosse it to themselves? Nor onely so, but went about to extirpate, and root out, all those that desired the free use, and exercise of it. O Antichristain Tyranny! But this sufficiently argued, that theirs was not the true spirit of prophesie, neither of, nor from the Lord at all: for that no spirit whatsoever can have a true union with God, that has not a commixture of charity, is evident, by the drift of the whole Chapter of that Epistle to the *Corinthians*, cited in the last Parallel.

1 Cor. 13.

Tertull.

From whence then must this spirit of bitterness amongst men proceed, is it from the more brutal part of man? An ancient Father, in an elegant gradation of his, tells us, no: for *Homo homini Lupus*, A man is a Wolf to a man; that will not reach it; for *Sevis inter se convenit*: No beast so savage, that will prey upon his own kinde. Is it from any devilishnesse that may possesse humane nature? no, *Homo homini demon*, will not reach it; for those wicked spirits do agree well enough within themselves; for our Saviour himself, testifies of their union, when he sayes, *That if their house were divided, it could not stand*. From whence then can this spirit of bitterness amongst men proceed? even from men themselves, *Homo homini homo*, That alone
can

can reach this malice; for nothing is so merciflesse an enemy to man, as man himself. No creature in the earth, besides Canibal-men, will prey upon their own speices, nor can any but barbarous Christians think, that the God of all mercy, delights in humane sacrifices, like those devilish deities of old, and still in *America*, that will be propitiated by no other means.

From whence then must this spirit of bitterness amongst Christians proceed? is it from any principle of faith, or primitive practise? surely no: for the first children, of the Christian Church, bore neither rod nor stick in their hands, wherewithal to plant faith in the hearts of men: How comes it to passe then, that we see some sort of people have published a Religion, all bristled over with swords and pikes, all sooted with the smoke of musket and canon, all sprinkled over, and besmear'd with the blood of Christians? Must now the ancient Armes of our Christian forefathers, which were prayers, and tears, be laid aside, and none but killing weapons taken up? no Schooles to decide controversies between Christians, but bloody Campanias, nor way to save the souls of men, but by destroying their bodies? Did God refuse to have his Temple built by *David*, though a man after his own heart, because onely his hands were bloody; and can he now be contented, to have the very mortar that is to bind up the stones, and cement the walls of his Church, be tempered with

with blood, and her breaches made up with skulls and carcases? Will he now suffer the stones of his house, to be all polish'd with such strokes, as are the smitings of Brethren, who would not endure in that of *Solomons* building, so much as the noise of hammer, ax, or iron, or brasse toole?

1 Kings 6.
7.

From whence then can proceed this spirit of bitterness amongst brethren? that the red Dragon should begin again to play Rex, and that Whore prepare to dye her Scarlet anew, and the pale Horse of imprisonment and exile, threaten a range about the streets? till his late most Serene Highnesse, was pleased to oppose himself and all his power, against those cruel, and, as I said before, Antichristian designs. From whence, I say, could arise this root of bitterness between Brethren? from nothing but a meer *Machiavillian* trick too, a pretence, forsooth, of conformity, or uniformity in the Church, which has been, and is undoubtedly, the greatest cheat, that ever the Devil invented, to make men run a madning in Religion, and to embroile Christendom in direful wars, perpetual confusions, and most bloody ruins.

The witchcraft of that *Jezebel* it was, that so long troubled this our *Israel*, and that our great *Jeha*, as well as second *Moses*, so furiously marcht against, and, thanks be to God, has pretty well dissolved her enchantments. Her painted face, he has now likewise discovered in its pure naturals, to all the
World,

World, and pulled off the vizard of all pretenses whatsoever; for let the ends of these conformity-mongers, be never so plausible, to cement the State forsooth, against all division, we find it has been throughout all *Europe*, the onely mother and nurse, of all disturbances whatsoever in matters of Religion, and the greatest occasion of civil bloodshed, that ever was in the World; for there can be no War so passionate, as the War of conscience.

All these horrid inconveniences, and mischiefs, his Highnesse's great Mosaick prudence, most timely lookt into, and prevented amongst us. How often have we seen the furious Furnace heating by several parties? so could expect no lesse than a fiery-trial: But he would neither suffer King, nor his Court, though he was the pretended head of that pitiful Body, nor yet Bishops, Arch-Deacons, Deans, Chancellors, and Officials, with their long-tailed, &c. Nor yet any Superintendent with his Classes, and pretended Directories, to impose any thing upon tender consciences; and indeed amongst all the weighty affairs of this Nation, which he like another *Atlas*, so happily bore about him, the dear indulgent care, he alwayes exprest in the favour of such Christians, who laboured under any scruples of conscience, was as glorious and remarkable, as his undaunted courage to pull down his proud and stiff-necked enemies: and this is most evident likewise, by what it pleased his most Serene Highnesse to hold forth in the same
Speech;

Speech afore-cited in the last Ascent ; which most heavenly words I thought necessary likewise to insert here.

‘ When you were entred upon this GO-
 ‘ VERNMENT, raveling into it (you
 ‘ know I took no notice what you were do-
 ‘ ing) if you had gone upon that foot of Ac-
 ‘ count, To have made such good and whole-
 ‘ some *Provisions* for the good of the People of
 ‘ these Nations, for the *Settling* of such mat-
 ‘ ters in things of Religion, as would have up-
 ‘ held and given *Countenance* to a *Godly Mini-*
 ‘ *stry*, and yet would have given a *just Liberty*
 ‘ to *Godly men* of different Judgements, men
 ‘ of the same Faith with them that you call
 ‘ the *Orthodox Ministry* in *England*, as it is
 ‘ well known the *Independents* are, and many
 ‘ under the Form of *Baptism*, who are sound in
 ‘ the *Faith*, onely may perhaps be different in
 ‘ Judgement in some lesser matters, yet as true
 ‘ *Christians*, both looking at Salvation, onely
 ‘ *by faith in the blood of Christ*, men professing
 ‘ the fear of God, having recourse to the
 ‘ Name of God, as to a strong Tower ; I say,
 ‘ you might have had *Opportunity* to have set-
 ‘ led *Peace* and *Quietnesse* amongst all profes-
 ‘ sing *Godliness*, and might have been instru-
 ‘ mental, if not to have *healed* the breaches,
 ‘ yet to have kept the Godly of all Judge-
 ‘ ments from running one upon another, and
 ‘ by keeping them from being over-run by a
 ‘ Common Enemy, rendred them and these
 ‘ Na-

‘ Nations, both secure, happy, and well satisfied.

‘ Are these things done ? or any thing towards them ? Is there not yet upon the spirits of men a strange itch ? nothing will satisfy them, unlesse they can put their finger upon their *Brethrens Consciences*, to pinch them there. To do this, was no part of the Contest we had with the *Common Adversary* ; for *Religion* was not the thing at the first contested for ; but God brought it to that issue at last, and gave it into Us by way of *Redundancy*, and at last it proved to be that which was most dear to us ; and wherein consisted this, more than in obtaining that *Liberty* from the *Tyranny* of the *Bishops*, to all *Species* of *Protestants*, to worship God according to their own *Light* and *Consciences* ? for want of which, many of our *Brethren* forsok their *Native Countries*, to seek their *Bread* from *Strangers*, and to live in *Howling Wildernes*ses ; and for which also, many that remained here, were *imprisoned*, and otherwise *abused*, and made the scorn of the *Nation*.

‘ Those that were *sound in the Faith*, how proper was it for them to labour for *Liberty*, for a just *Liberty*, that men should not be trampled upon for their *Consciences* ? had not they laboured but lately under the weight of *Persecutions*, and was it fit for them to sit heavy upon others ? is it ingenuous to ask liberty, and not to give it ? what greater *Hypocrisie*, than for those who were oppressed by the *Bishops*, to become the greatest
‘ *Oppressors*

‘ *Oppressors* themselves, so soon as their yoke
 ‘ was removed ? I could wish that they who
 ‘ call for *Liberty* now also, had not too much of
 ‘ that *Spirit*, if the power were in their
 ‘ hands.

‘ As for *Prophane Persons, Blasphemers*, such
 ‘ as preach *Sedition*, the *Contentious Railers*,
 ‘ *Evil Speakers*, who seek by evil words to cor-
 ‘ rupt good manners, persons of loose conversa-
 ‘ tions, punishment from the *Civil Magistrate*
 ‘ ought to meet with them, because, if these
 ‘ pretend *Conscience*, yet walking *disorderly*,
 ‘ and not according, but contrary to the
 ‘ *Gospel*; and even to *natural light*, they are
 ‘ judged of all, and their *Sins* being open,
 ‘ make them subjects of the *Magistrates*
 ‘ *Sword*, who ought not to bear it in vain.

O words worthy of the spirit of so great a
 Prince and Prophet, which I could dwell up-
 on to admire ! but I am called now away from
 that admiration ; Yet, in the mean time, I
 must desire leave to wonder at another Prodi-
 gy ; With what face these uniformity men, be
 they King, Court, and Council ; Prelate, Dean,
 and Chapter ; President, Superintendent, and
 Consistory ; be it Convocation , Synod, or
 Assembly, could prescribe Rules to other mens
 faiths, unlesse they could make clearly out, that
 very Junto of theirs, call it what you will, to
 be the onely true Throne of Christ, and that
 they could demonstrate all the lineaments of
 their Discipline, and Government, to be truly
 and

and naturally derived from the pure Fountain of Gods word: otherwise, methinkes, such tyrannous impositions should rather affrighten, than satisfie mens consciences, and make them disclaim such a Religion for a monster, than accept it for a well-shap't child of the Church.

Is it reason for me to run out of my wits, to satisfie a company of unreasonable men, met together? and shall I lay the head of my faith upon the block of any Assembly, to be cut and mangled into what form and fashion they shall please? God forbid: But yet I hold it much more madnesse to persecute any man because he is not of my opinion; I may as well sure quarrel with those that resemble me not in outward complexion: For since we lost perfection in *Adam*, whatever knowledge we attaine to now, is either Moral, by the improving of those natural endowments, God has given us, or else Divine, which comes by an immediate influence from Heaven upon the soul; therefore when we see any weaker in judgement than our selves, we should look upon them, rather as objects of pittie, than punishment, rather deplorable, than damnable.

Vain man, what made the difference betwixt thee, and thy weak brother? Was it not free grace? *for what hast thou, as the Apostle demands of thee, that thou didst not receive?* and that God may reveale to him also, in his due time.

Is it not a barbarous thing, for people to be stript of their lives and goods, for difference in opinions onely, though our brethren still in Christ? Nay, to lie under so rigid a persecution, that poor Christians should be made accountable for the very goods that have been violently pulled from them, and tributary for the onely shipwrack of their poverty. Nor is this course of cruel proceeding in points of Religion, more against Piety, than common Policy : for first it is as impossible to root out any Religion by a persecution, as to put out a fire, with blowing of it, the suffering party alwayes gaining credit to his cause, if it be a matter of Conscience; and therefore we find the Christian Church has alwayes fructified by the blood of Martyrs; and indeed, had no other visible seed-plot, but the places of their executions.

Then it is not a more common, than true Rule, that *Malus custos diuturnitatis metus, & frequens vindicta paucorum odium reprimat, omnium irritat*: Fear is no good Master, and frequent punishments, provoke more ill blood, than they do suppress. The reason is plain, for men that lie under any oppression, especially if it be for matter of conscience, though they are at some times possibly wise and temperate enough, doe ordinarily become mad, and usually trample down all relations, to make way for a deliverance, where they have least hopes given them of a remedy; and as the condition of mens beings alter, so they do
most

most commonly vary their interests, and principles.

His Mosaick Highnesse therefore, would not, (as was said before, of him, that *Cum victor extiterit liſtor protinus evaſit*) appear at all ſevere upon Brethren of the ſame Faith, though differing, it may be, in ſome Doctrines: he provided more Doctors, than Executioners, for them, knowing that the apprehenſions of God, and true Religion, are to be inſtilled into the hearts of men, by the true Spirit of Propheſie, and help of tongues, and not by the dint of ſwords: he knew that God had not in theſe dayes, reſuſed his wonted appearance in a ſoft voice, and choſen to remain in thunder, as our *Boanerges*'s, would have it now: as alſo he conſidered, that to go about to reform any thing in Religion, by humane ſtrength, is quite contrary to the nature of Reformation it ſelf, and as extravagant a courſe, as to attempt, the repair of a Caſtle-wall with a needle and thread. He never went about to make deciſions of Faith, with the edge of his ſword, or determine controverſies in Religion, by his armour of proof; No, the ſword of the Spirit he knew, did never uſe to make way to the conſcience, by cutting through the fleſh; and he that by force of armes, cruelty, and perſecution, goes about to reform, or defend any Religion, doth but take ſuch courſes, as are condemned by the ſame Religion, that he would defend.

His Highnesſe therefore, alwayes took a

softer and securer course, like a true Mosaical Prophet indeed, knowing that the true Spirit of Prophecie, like Amber, sweetly draws the slightest straw, and like Adamant, will court and attract, the hardest iron : He had observed likewise, what some Naturalists tell us, That fountains of troubled water, would be cleansed with a Honey-comb, while violent stirring of them, would but foul them worse.

2 Sam, 2.
26.

He reflected frequently upon the Speech of Abner to Joab, *Num usque ad internecionem hujus macro desaviet, an ignoras quod periculosa est desperatio? usque quo non dicis populo, ut omittat persequi fratres suos?* Shall the Sword devour forever? Knowest thou not, that it is not a little dangerous to drive men into despairation? How long shall it be then, ere thou bid the people return from persecuting their Brethren? An excellent piece of counsel, and as good an example, and was as well followed by his late most Serene Highnesse; He ever held those to be best, and most godly Laws, that were least sanguinary, and yet maintained order: all others he accounted meer Phalarismes, and *leges Draconis*.

And though it may be objected, that to give factions the bridle, to entertain and propagate new opinions, is the highway to scatter contentions, and sow divisions amongst the people, and as it were, to lend them hand to make a disturbance of the Publick peace, there being no bar or obstacle of Lawes, to hinder their

their course; yet it may be as well urged, that to give factions that very bridle, to uphold their opinions, is by that facility and gracious favour, the ready way to mollitie and reform them; at least, to blunt their edge, which would be otherwise sharpened, by rarenesse, novelty, and difficulty.

Clemency is a vertue sometimes of as great policy, as piety, as we have shewed in our former Ascents; because it begets love, and love breeds loyalty, commands the very soul, and layes the body at the feet of the obliger. Mercy kindles fire and zeale in the hearts of Subjects, pitty and pardon, as they make the obligation of the offenders greater, so it makes them repent, to have offended him, who hath so obliged them, the reason is infallible, *fidelem si putaveris facies*; The way to make a faithful friend, is to believe him to be so.

But what has prophesying to do with faction? that good spirit sure, cannot be guilty of making any publick disturbance, for it is a spirit of peace. Several prophetick spirits certainly, and diversities of perswasions, in matter of Religion, may live and cohabit together, without destruction of one another; and though they come not into one Church, Congregation, or Meeting-place, yet may converse together in one Market, City, or Commonwealth. *Symmachus* though a Pagan, yet a most Learned and Vertuous one, could say, in a Speech, that he made to *Theodorick*, That in matter of Religion, every man ought to have

his rights and ceremonies, as his opinion, free, and gives his reason thus: God is a great Secret, no wonder therefore if we endeavour to find him, so many several wayes. And Constantine, though a very good Christian, protest in a solemn Oration, Not to force any man in his Religion, but to leave to every one that, as free as the Elements.

I would very fain know now, what these men of mighty uniformity, will say to these great reasons, and greater authorities of our first and second *Moses*, the greatest Princes, and gravest Persons, in the World, and what possibility they can propose, to reduce the diversities of mens spirits, to this their wonderful accord? For it is against common sense and reason, that ever men shall be one in opinion; we know the Heathen could declare, *Quot capita tot sensus*; So many men, so many mindes: So that they which endeavour this specious unity, seem to me, to go about to imprison *Æolus*, and his two and thirty sonnes, in a bag, as it is said, the *Laplenders* use to do, since opinion will blow still from every point of the Compasse. And as any confinement of the winde, torments nature with an earthquake, so to rob the soul of its freedom, (which is far more agil and diffusive) must needs cause a cholick, with an inflammation, in the bowels of a Kingdom. Till then, these pitiful uniformity-mongers, be pointed at, as the onely enemies of a State, and this wretched perswasion be wrought out of the hearts of men, that they ought to make all men walke that way

way par-force, which their byassed Priests cry up for the onely right; and till men be lesse in the Letter, that they may be more one, in the Spirit, (which none but the spiritual can apprehend) and until they leave crying for fire from Heaven, against Brethren in the Faith, we shall alwayes have our Churches, and Country too, in a flame, though perhaps themselves may be first in the ashes.

In the mean time, it shall satisfie me, and I hope, all the good people of the Land, to contemplate the *Idea*, and blessed example of our gracious second, as he did alwayes that of the first, *Moses*, who opposed himself, and all his power, against those envious spirits, that pretended unity for their schismatical breaches of Christs body, and Faith for their factions; and so suppressing the true spirit of Prophecie in all others would be thought to ingrosse it to themselves; whereas, God knows, they have none at all of it; for the burning heats of their persecutions, and the bright flames of brotherly charity, are lighted from as distant fires, as Heaven is from Hell.

His Mosaical Highnesse therefore, in humble imitation of his first Great Master, in this Ascent of his, and in obedience to the Divine exhortations of the Apostle, who chargeth us *not to quench the Spirit, nor despise Propheying*; and like a true Father of the children of the Prophets, ever supported them, in their their fair, and full liberty, of Propheying; that

1 Theff. 5.
19, 20.

we may now cry out, with the *Psalmist*, *Great is the number of the Prophets* : and further, we may observe, and blesse God, for the great fruites, and effects of that goodnesse, which we now enjoy by that happy liberty ; Peace within, and Honour without, Love at home, Respect abroad, and such a Concord of discords, and sweet Union of divisions, that we can see nothing of strife amongst us, unlesse it be a religious contention on all sides, for devotion and a good life, for peaceable conversation, obedience to Magistrates, excellency of learning ; who shall do most good in the State, and deserve the Prize ; and such an *Eutopia*, could he onely make in *England*, that did deserve the Olive branches for Mercy , Peace, and Goodnesse, as well as the Laurel, for his Victories, Wisdom, Government, and Constancy, (the Crown of all.)

The

The four and twentieth Ascent.

Moses being thus blest with all the beautiful embellishments of Body and Soul, that mortal man was capable of, so admirable in the pre-eminencies of his nature, so flourishing in all the ornaments of Art, and extraordinary advantages of a most Noble education, nay, adorned too with Divine dignities : being thus proved to be an absolute good Souldier, compleat Captain, and Conductor-General, a most Master-Statesman, perfect Prince, and supreme Magistrate ; and yet further, advanced to the most sublime degrees of Patriarch, and Prophet : What can be more expected, or desired, from Heaven in favour of his incomparable person ? nothing sure, but what he had in the greatest proportion, that ever man alive had, and that was, a profound, shall I say ? or, a high, humility ? a matchlesse meeknesse of spirit, the Crown doubtlesse of all his other exaltations ; for without that, not all the greatness and glory of the Earth, nor yet the graces and dignities of Heaven,

Heaven, would signifie more to a man, than a Medicine composed of many vertuous and vigorous simples, and infected by the infusion of one poisonous drug.

Humility therefore; as it was the first step of all his greatnesse, when the Lord found him out in the Desert, so he carried it constantly along with him, and to Crown all his Actions and Undertakings; by this he subjected the pride of *Pharaoh*, and all the perversnesse of his own people, whose frequent insurrections, and mutinous distempers, he suppress by no thing more, than his meer meeknesse, and often submissive falling upon his face, as to be seen, in the Rebellion of *Korah*, and the Sedition of *Miriam*; after all which, the Lord was pleased to give him, this gracious Character; That he was a very meek man, and humble, above all the men which were upon the face of the earth, Thus was the Lord pleased to sanctifie him in his faithfulnessse, and meeknesse, as *Ecclesiasticus* expresseth it, and so chose him out of all men.

Exod. 3.

Num. 14.

Num. 12.

Eccles. 45.
4.

The Parallel.

Thus we are at length arrived, within the highest Port of personal perfection, that any Prince can possibly cast an Anchor in: the sublimest step that mortal man is capable to mount. The Stars, we know, are beheld in
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the bottom of a pit, and profound humility, maketh the most radiant splendours to appear in Princely greatnesse.

The Sun, we see, that is the Prince of Planets, dispelleth alwayes all the grossest, thickest, and stiffest, vapours, and draweth the thinnest and most subtile to himself. How much more then that we do attenuate, lessen, and annihilate our selves, which we can do no other way so well, as by the practise of this celestial vertue of Humility, so much the nearer we are sure to approach to the Son of Righteousnesse, and true Glory.

Nay, that Son of Righteousnesse and true Glory himself, was pleased not to render himself, so illustrious to us, in any one particular, as in the practise of this, both profound and sublime vertue; the whole course of his life, from the Crib, to the Crosse, being nothing else but a constant moving homily of Humility. It is no wonder then, that the Holy Spirit of God, was pleased to take such punctual care, so expressly to describe, this excellency in our great Patriarch; and I doubt not, but upon a strict examen, we shall find our late Princely Protector, and second *Moses*, his Parallel, in this also, as well as in all his other most heroical perfections.

As for his humility to Godward, and pure meeknesse of spirit, in submission to his Will, and Divine Commands, I hope, we have pretty well put out of question already; as for his remarkable humility, and meeknesse of spirit

spirit towards man, his continual conversation cannot but bring in sufficient evidence.

Is there any man now living, that can with justice tax him of any pride, or imperious distance, that he ever kept with his people? No, it is notoriously known, to all that ever knew him, that he did alwayes communicate himself with so much sweetnesse, affability, facility, and curtesie, that he did ever augment his respect, by very familiarity; the usual course most commonly to dissolve it, and in that resembled perfectly the most precious Amethyst, which shines so much the more clearly, and orientally, as it has been more often worne. As nothing was too high for his courage, understanding, & piety, so nothing was too low for his bounty, conversation, & curtesie. For God did not only bestow on him, an equal proportion of the Mosaiscal spirit of meeknesse; but conferred upon him in like manner, the glorious gift which the Scripture attributes to the Patriarch *Joseph*, both in the *Psalmes*, and in the Epistle to the *Hebrews*, which is no small gift of the Spirit indeed, to oblige hearts with sweetnesse: not unlike those famous Engins of *Archimedes*, which made water mount by descending; so his most honourable humility vouchsafed to descend, but to make himself re-ascend to the source of the prime sublimity, and so as his vertues upon Earth, have made him Laurels here, they have procured for him most incorruptible Crowns in Heaven.

Bern.

Well then might blessed *Bernard* tell us,
that

that *Magna virtus est humilitas honorata*, Humility in persons of Honour, is a most sublime vertue; indeed it is a piece of excellency, onely proper for Princes, and great Persons. I will not deny but poor inferiour spirits, may be capable of it; but this I am sure of, that they which lie buried in a base condition, have nothing of an equal latitude to expresse it; for the great Ones of the Earth onely, are they, that are most roughly assaulted with the storms of Pride, and so consequently must receive more glory and praise from the repulse of it.

Nay, I will be bold to assert yet further, in the behalf of our Mosaical high Humility, that all the vertues in the World, signifie nothing at all, without it, no more, than as was said in the Ascent, a wholesom Medicament would do to a mans health, with a mixture of poison in it: amasse all that can be called good in any single person, and let this one thing onely be wanting, those very vertues will prove but specious vices, nay, holy traytors to his soul, and betray it to the very worst of impieties. Let a man have all the liberality and munificence in the World, if he be once proud of it, it will presently degenerate into a very foul prodigality; and as the wise *Socrates* expresseth it, *τὰς χάριτας παρὴντας ἕσας νόσους ἐποίησαν*, makes men by the sottish usage, and management of the graces themselves, turne those Virgins, to be prostituts, forgetting, that to know how to give well, is a great Science; and that the distribution of gifts, and graces,

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is to be made with a prudent œconomy. Give a man constancy, and let him grow up to a pride of it, the nature of the vertue will be presently destroyed, and soon passe into plain obstinacy, and perversity, the most dangerous condition that a man can possibly fall into, though otherwise he may be, the learnedst, and most knowing person alive.

Gerson

It was most excellently well observed therefore of the Learned Gerson, *If you see one to walk, saith he, in the way of his proper judgement, and stiffe in it, although he had one foot in Paradise, he must presently withdraw it; for it is better to walke in the shades of death, under the conduct of humility, than to have a Paradise it self, in any pitiful pride, or the pleasures of proper phansie.* Nay the vertue of fortitude it self, the most consistent sure with pride, and self-conceit of any vertue; yet if it be but infected with it, it proves presently presumption, and where that once gets entrance, it puffs up so prodigiously, that it makes of a man, as it were, a meer Balloon, filled with winde, a scarerow of honour, a pitiful temerarious nothing, void of courage, an undertaker without successe, a phantastick without shame, which in the end, will become burdensome to it self, and odious to all the World; and makes men come into a field of honour, as it is said some of our neighbours do, with a clattering noise, and fury like thunder, but vanish presently like smoke: and yet such men as these, will think themselves, it may be,
valiant

valiant, because they fear nothing (as they *Vell. Pa* say) but the wise *Velleius* tells us, that *Nemo terc. sepius opprimitur quàm qui nihil timet*, and that *frequentissimum calamitatis initium, est securitas*, To be secure in ones own opinon, and to fear nothing, is the ready way to ruin: fear indeed is most commonly the mother of safety, and the true means not to be afraid of a misfortune, is to fear it alwayes.

A Motto therefore fit for a true valiant man, to carry in his colours, is, that which I have seen in a Noble hand, *Pauca timeo, Pauciora despicio*, I fear few things, and despise fewer; Now this unhappy spirit of Pride, is the mother of this cursed security, and what is worse, insolency; with which, true fortitude can no way cohabit, as the wise Italian tells us, *Sempre è congiunto in un medesimo sug-* *Guichard,*
getto, l'insolentia con la timiditate, Insolency *l. 2.*
 and timidity are never found asunder; but alwayes accompanying one another in the same subject: So by consequence, without this Mosaick meeknesse of spirit, no man can be accounted, much lesse be, truly valiant.

I have seen a man in like manner, by a ridiculous conceit of his own patience, (which it may be, he had at first, to a vertuous proportion) fool himself into the opinion of a *Stoick*; but, indeed grew worse than any *Stock*, or, at least, as stupid.

I should be infinite to enumerate the many massacres which this unhappy pride of spirit, makes continually upon the whole chaine of
 holy

holy vertues, it is, apparently the plain murdereresse, and envenomer of them all : So much onely as has been said, may serve to shew, how this high Mosaick Ascent of Humility, and Meeknesse of spirit, is the very *ratio formalis*, as the Schooles speak, of all, and every one of the vertues, that can be seated in the heart of man.

No wonder then, that the All wise Spirit of God, took such particular care to recommend it to us, in the person of our first *Moses*; and as easie must it be to conceive a reason, why our gracious second, his precious Parallel, should so faithfully endeavour to imitate him in that, as well as his other perfections, they being both pre-ordained by God, to be the greatest Magazines of all vertuous goodnesse amongst men, that either this, or that Age has produced.

We have seen them both in their humble retreat from, and modest avoidance of worldly honours & advancements to humane greatness, which after they were so violently compel'd unto, by Divine precept, behold, and admire, with what moderation, humility, and meeknesse, of spirit, they have ever managed them: excellently therefore does holy *Cyprian* stile this transcendent vertue of Humility, *Primum religionis introitum, & ultimum Christianitatis exitum*, The Gate of all Religion, and the Crown or highest Ascent of Christianity; for who can think, that he will be faithful to Jesus Christ, that can be unfaithful to that vertue,

*Cyprian de
Nativ.
Christi.*

virtue, which shined so *κατ' ἐξοχήν* in him, to wit, that of humility ? and truly, I cannot cease from wonder, when I consider the little reason, that any man in the earth has, to be proud of any thing; and it was doubtlesse the holy consideration of his Mosaical Highnesse too.

First the highest petigree of the greatest man upon Earth, is but to have been an eternity in nothing; for if we mount still upwards, ascending to the prime source and origine of time; when we shall have reckoned millions of Ages, we shall find nothing but inexplicable Labyrinths,, and abysses of one great eternity, without beginning or end : and when we shall present to our thoughts, all that time which has preceded, be it reall, or imaginary, we shall be ashamed to see, so many millions of years, wherein we had not so much as the being of a rush, a silly gnat, or a butter-flie.

Nay, that blustering insolent Rodomont, be he what, and where he will, that threatneth this day to hew down mountains, and thunder-strike his fellow mortals, and thinks the whole house of Nature was created onely for him; and so prepares to swallow it all by avarice, and waste it as fast by riot, thirty or forty years agoe, more or lesse, was not able to contend for excellency, with a pitiful Cater-pillar.

His Mosaical Highnesse, I say, considered all this, and a great deal more, to render him-

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self

Auson. in
Paneg.

self a true imitator of his Master. First, though his Nobility of birth, was very great, as we have seen, he never intoxicated his brains with it, as some do now adayes, that make it their businesse to dig out, and disentomb their Grandfathers, as it were from the ashes of old Troy, and spend so much time, as *Ausonius* sayes very well, *In searching out of uncertain Parents, that they many times give occasion to suspect, that they have none certain.* No, my Lord, though he knew very well how to value the happinesse of a good extraction; yet for any man to be proudly pufft up with it, he accounted no lesse than madnesse; for revolving the whole masse of mankind, we shall find, as *Plato* told us, long agoe, *That there is no King which comes not from Clownes, nor Clown, who is not descended from the blood of Kings.*

Then for beauty of body, though his Highnesse had as fair a proportion, as any man, as we have likewise shewed; yet he could as little pride himself in that, knowing it to be but a covering for ordures, the blanching of a dunghill with snow, or at the best, but a fading flower of the field, which hath, as it were, for Horizon, the very instant of its birth, *Et dum nascantur consensisse rosas*: no more could any of his great natural, or acquired parts, raise him above his proper pitch, knowing the best learning amongst men, to be but a qualified ignorance, the memory it self to be, but the belly of the soul, and most frequently fill'd with nothing but winde: the best and most acute

acute wit of man, he lookt upon as a poor thin thing, like the spiders web, and fitter to catch flies, than any thing else : and as for the judgement, he knew how dangerous a thing it was to confide in that, little lesse than a leprosie in the heart of man.

No more could his Mosaick Soul be elevated with all the honours he enjoy'd, and greatnesse of this world ; for he took all them for burdens, and at the best, lookt upon them, but as golden Maskes, and weather-cocks of inconstancy ; and for all manner of praises, flattery, complacency, and ticklings of some vain men, he ever hated and contemned, as fit onely to inebriate shallow brains : for riches he evermore scorned, as the offall of the earth, the nest of rust, and tinder of concupiscence : for Palaces and stately Houses, he valued but as the bones of the earth, pil'd one upon another, with ciment and mortar : for precious Stones, he esteemed as they were, the excrements of an enraged Sea, borrowing their worth onely from illusion.

Much lesse could his great wisdom be capable of that vanity, wherewith men usually pride themselves, in cloaths, meer nourishment for moths, to cover bodies which must be food for wormes ; he lookt upon all bravery of apparel, but as plaisters of the scars of sin, to wit, nakednesse : borrowed feathers from all kinds of birds, unpunisht thefts, witnesses of our poverty, that makes us to beg the assistance of so many creatures, to cover our

shame : Moreover, he knew, that *Vestitus ut tegit corpus ita detegit animum*, Our attire does not more cover the nakednesse of our bodies, than discover that of our mindes ; his Highnesse therefore purposely did (as all wise men will) avoid any vanity, or ostentation in that. Nor yet could his Mosaick Highnesse, be taken with that empty piece of pride, which most great ones now adayes are possesse withal, to behold behind him, great and gay Trains of servants, who but burden their Masters with their many sins, and make them become answerable for their accumulated follies.

See here a miracle of men, in the contempt of riches and honours ; for the first he never eared to hold, lockt up in his coffers, nor ever thought were as they should be, but when they were distributed ; for they resembled, as I have heard, he used to say, nothing more naturally, than a dunghill, which stinks when it lies heaped together, but fattens fields when spread abroad : and for the other, he took it for as great a meer mockery, to affect greatnesse amongst men, as if a Rat should pride himself to be a Lord forsooth, amongst Mice. He was so far from feeding himself with, or priding himself in, glory ; that he would often say too, as I have heard, all that, was but the swelling of the eare. Are not these Apothegms worthy of so great a Prince ? In fine, his Highnesse alwayes concluded with the

Habak. 2. Prophet Habakkuk, Quomodo potentem vinum decipit, sic erit vir superbus, That as drunken-
ness

ness was taken with wine, so were the braines of men intoxicated with pride, and proper opinion.

There is no man will deny sure, but that all those actions, and expressions aforesaid, were very high humiliations before God, and indubitable marks of a pure Mosaick spirit; but where were his humilities to men, and his meeknesses of spirit, in points of government? If this be demanded, by any doubting person, let him tell me, how often he has found any surly, supercilious looks fall from him, or any fastidious, disdainful words, or gestures, which so usually accompany common greatness?

No, his Highness, besides the great amability, and affability of his Noble nature, had better studied the accomplished Cyrus, in Xenophon, who tells us, that *Fastuosum ac morosum ingenium, quod fastidium sui, aliorumque secum trahit, felix principatus non admittit*: Insolency and morosity, are not at all consistent with the condition of a happy Prince: and what Ausonius so highly commends in his Gratianus, *Quod faciles interpellantibus præberet aditus, nec de occupatione causaretur, quinimo ubi postulata aut querimonias explicassent, percunctaretur, numquid præterea vellent?* That he was a Prince of easie access, and a very patient ear, not expostulating, why men came to trouble him? but when they had said all, would ask still, Whether they had any more to say?

In short, his Highness was truly that, which

the most gracious Emperour *Titus*, would have every Prince to be careful to be; that is, Sweet, Serene, and Pleasant to all, and *Non oportere à sermone Principis quemquam tristem discedere*, That it was not fit for any Prince, to send any man from his presence away sad, or discontented.

His Highnesse very well understood, that *Verba aliquando munera faciunt*: and if he were forced at any time to deny a favour, he did it alwayes so, *Ut benignis negata res verbis, sit gravior quam concessa morosis*, That he would oblige more by his very denials, than some Kings that I have known, would do by their very grants.

It was observed by a great Critick upon *Julius Caesar*, that *Quamvis cum Clementia, liberalitas, & fortitudo commendarent, odium tamen, conjuratio & præmatura mors oppressit, quod elatior populo blandiri, senatoribus assurgere gravaretur aut nesciret, verbis quoque uteretur asperis, &c.* Though he was hugely commendable for his Clemency, Liberality, and Courage, yet he fell under a sad Fate, for want of a little complacency with the people, and soothing the Senate with some complement, and had alwayes too much asperity in his tongue.

Could any of these imputations ever light upon our Mosaical Protector? No, he was ever as distant from them, as the Sphere of fire, can be from the Center of the Earth; so that we may securely conclude, that his late Highnesse
has

has as much out-done *Julius Caesar* in this, as in all his other glories: never was that great Title of Serenity, so truly given to any Prince, as to him; for it was born with him.

Thus we have seen these two great Persons of Honour, our first and second *Moses*, entering this grand Theater of the World, from the first Scene of their humble retirements to the last issue and Catastrophe of all their happinesses, attired with nothing but humility, that still accompanying and crowning all their Actions; as it was the basis, so it was the vertical point of all their greatness; nay, the very Orb and Element, that all their other Vertues moved in, and by which they arrived at all their glories; so disproving the Philosophy of *Seneca*, who sayes that *Servitus est magnitudinis, non posse fieri minorem*, That it is the slavery of greatness, not to be made lesse; which though may be true in bodies, they have proved to be contrary in souls: and what *Pliny* assures us, to be more true, that *Natura nusquam magis quam in minimis tota est*: nature is most entirely it self, and whole in the least things.

This sweet littleness of theirs, is that, which has rendred them so great, in the sight of God and man; for by so lessening and annihilating themselves, they have enlarged their glories, and raised themselves so many degrees towards Heaven, as erected eternal Trophies to their honour upon earth,

and those as great, as ever were written, or can be, in the Records of Fame.

Thus we have, I hope, happily finisht the whole Stair-case of all our Mosaick difficult Ascents : we shall now beg a little breathing-space, upon the top of this holy Mount, before we dare to adventure any higher ; and yet we have but halfe a dozen short and easie Ascents more left us to climb (for they are Ascents of Favour and Prerogative) before we can introduce this glorious Couple, our first and second *Moses*, within their blessed Tabernacle of Repose : and so we do intend to conclude (though it can never be sufficiently accomplished) this high piece of Mosaick Work.



Six Transcendental
ASCENTS,

To the top of the
MOSAICK MOUNT,
OR
BLESSED TABERNACLE
OF
REPOSE.

Six hundred and

ASCENTS

To the top of



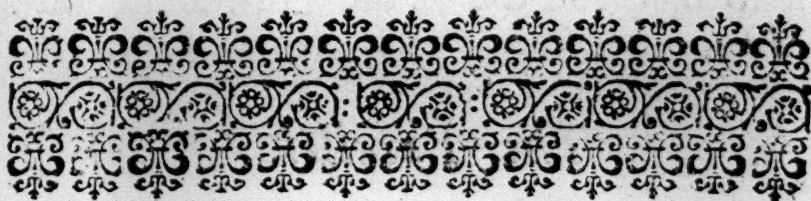
WMOZAIK

OR

BLESSED TABLETS

OF

R. P. O. S. E.



The first Transcendental ASCENT.

Moses being premonisht by God of his approaching end ; made his most humble suite unto the Lord, for to nominate his Successor, that the people might not suffer by the vacancy of so great a Charge : and the form of his Petition is very remarkable, which runs thus. *Let the Lord God of the Spirits of all Flesh, set a man over the Congregation, which may go out before them, and which may lead them out, and which may bring them in ; that the Congregation of the Lord be not as sheep, which have no Shepherd ; and the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him, &c.* Then we find this testimony of Joshua afterwards, *That he was full of the Spirit of Wisdom ; for Moses had laid his hands upon him*

Num. 27.
16.
V. 17.
V. 18.
Deut. 34.
9.

him, and the children of *Israel* hearkned unto him, and did as the Lord commanded *Moses*.

The Parallel.

*Cyprian de
Mortal.*

We have hitherto, throughout all our past Ascents, seen this incomparable pair marching, most amicably coupled, hand in hand together; as well in all their painful actions, as sufferings. And a glorious spectacle, none sure can deny it to be; I am sure, holy *Cyprian* tells us, that it is, *To see such invincible courages counterbufft with stormes and tempests, on whom it would seem that heaven it self would burst and fall in pieces*; to behold two such men, I say, amidst the threats of the air, and the ruins of the world, alwayes standing upright, like to great brazen *Colossuses*, and scorning them all, as mists, and small flakes of snow. What can we do lesse in such a case, than exclaim with *Seneca*, *Heu quanta sublimitas, inter ruinas humani generis, stare erectum!* O what a sublimity it is, to be erect in heart and countenance, amongst the ruines of mankind! and give thanks to God, with *Typotius*, *Quod digni visi sint Deo, in quibus experiretur, quantum humana natura possit pati*, That he hath deemed them worthy, to serve as a trial of humane Nature, to see to how high a pitch it could arrive.

Seneca.

*Typotius in
Symbol.*

And truly, if we do but rightly consider
the

the rise, as well as the progresse of these two great Personages, we shall find them exactly to correspond, with that ingenious devise of *Lewis* the twelfth of *France*, which was a celestial Cup, advanced in rayes of Gold, amongst a crowd of eclipses, with this Motto; *Inter ecclipses exorior*: I rise between eclipses; We have seen, I say, this devise fully verified, in our first and second *Moses*, and yet their Clemency, and Piety, was alwayes so great, as to pardon and pray for their very eclipsers, and persecutors themselves, like all the ancient Martyrs, who when laden with torments, opened so many mouths as they had wounds, to beg a pardon for the very causers, and inflictors of them, and more like to Jesus Christ himself, now sitting in the midst of those Martyrs, and quickning by the effusion of his blood, even those, who had their hands deep in the shedding of it.

We have seen this matchlesse couple, only Parallel to themselves, in all their most elate, stirring, and astonishing, great actions too, wherein they have ever shewed their courage like Eagles, confronting all stormes; like Lions, which oppose all violences; like Diamonds never to be broken; like Rocks, scorning all waves; and Anvills, resisting all the stroakes of hammers: and in a word, like to nothing so much, as to the River *Tygris*, which as blessed *Ambrose* observes, *Quodam cursu rapido, resistentia quaque transverberat, neque aliquibus cursus ejus impedimentorum heret* ^{*Ambros. in hac verba Genesis 2.*} *Tygris.* ^{*Nomen fluminis ter-*} ^{*obsta-*}

obstaculis : amongst all the streams of the earth, hath a current so swift and violent, that with an unresistible rapidity and impetuosity, it combateth, and surmounteth, all the obstacles that can be opposed against it : So the Courage of these two great and most incomparable Captains, did use to flie through all perils, break through, and work it self a passage, against a whole world of contrarities.

We have seen these two super-excellent Persons, in all their eminencies of State, likewise, Supreme Magistracies, and Principalities; we have seen them likewise in all the perfections of their piety towards, and worship of the Omnipotent, and the renunciation of their proper interests, for the service of the Deity : nay, we have seen them brought up by the Divine hand, to the highest pitch of Prophecie it self, and yet their great souls could not make a stop there, but must mount a little higher ; and that indeed is the highest step of all Princely perfection, as we shewed in our last Ascent, to wit, humility and meekness of spirit.

It is most certain, that great felicities, are so ticklish, that it is much more easie, to live on the dunghill of *Job*, with patience, than in the management of great Kingdoms with moderation. He therefore is to be accounted

Bernard. in truly great, as holy *Bernard* tells us, upon
Ep. ad. Eu. whom, *felicitas si arrisit non irrisit*, happiness
genium. has smiled upon, and not cozened ; nay, the
 Pagan

Pagan Poet could preach as much as that too, when he cries out, *Ardua quippe res est opibus non tradere mores*, It is a most difficult thing for a man, not to betray his manners, to a great fortune. Marshal.

It is doubtlesse the heaviest burden, to bear a great fortune well; we see how apt the spirits of this Age are, to have their eyes dazled with a little sparkle of felicity; their skins are presently puffed up, and their souls drencht in some most dismal pride, and a sad deluge of tyrannies and dissolutions: We have seen our Mosaical spirits of another temper, each of them, like another *Abdolemin*, who did passe from a Garden, into a Royal Palace, and did handle the Scepter, with the same humility of heart, without either prejudice to the people, or his own authority, as one would do a spade. Abdolo-
min.

This is a vertue indeed, which is but very rarely seen here in earth, but is admired in heaven it self; and it is a vertue doubtlesse which comes immediately from the treasures of God Almighty; and of this, we have seen our incomparable paire of Princes, giving us such an example, as if they were ordained by God, to declare how high Christian perfection may ascend, by planting of a glorious humilily, upon the Diamonds, Pearles, Emralds, Rubies, and Saphyrs, of Regal Crowns, and leading in Courts, the lives of Hermits, so commanding greatnesse, and humility, which seldom will admit of any aliance at all, mutually

tually to kisse, and sweetely embrace one another. Have we not seen, I say, all this sufficiently made out already, and that it is, not possible to find more personal perfectious heapt up in mortal men? Have we not seen, I say, this heavenly paire of most incomparable Persons, onely Parallel to one another, like another *Castor* and *Pollux*, those happy Constellations of Mariners, from the very first Port of their Cradels, to the secure Harbour of a good old age, sailing through a boundless Sea of Bliss, amidst the stormes of State and War, making all fair weather about them, and encouraging us to steer our course after them, if we can?

Nay yet, have we not seen them, what is more strange, like two Phenixes together, yet incorporated, or twined at least, like the *Gemini* in the Zodiack, flie through a whole heaven of happiness upon earth? Then, whither are we going now? What, are there any Ascents yet higher, for our Mosaick spirits to mount? Surely not, as to their personall perfections aforesaid, we have said all we can, and seen as much as we can know, unless we could take Post upon a *Pegasus*, and piercing the Emphyrean, hire a Convoy of Angels, to carry us into the beatifical Heaven, to see the Crowns, and Glories, that they enjoy. Whither is it then, that this Transcendental Ascent will lead us? why surely, to the sublime consideration of those Divine and Super-eminent indulgencies, priviledges, and pre-

prerogatives, that they enjoyed, by the extraordinary favour of Heaven, towards their later ends, which are no lesse remarkable certainly, than all their former painful Ascents, before could be ; good Princes, like the Sun, shining alwayes forth most gloriously, at their going down.

Now, the first great favour, and principal prerogative, that we find our first great *Moses*, had indulged to him by Almighty God, was this of our present Ascent, to have the nomination of his Successor, in so great a Charge : For though the Lord was pleased to elect, yet he commanded his servant *Moses* to nominate, *Joshua* to the people, for their Captain, and his Successor.

Now has not the great goodnesse of Heaven been graciously pleased to indulge the very same priviledge, and prerogative, to his late most Serene Highnesse, of glorious memory, our second *Moses* ? First for the nomination of this happy Prince, that is at present placed over us, it is evident, was from his Highnesse himself, though the election of him, as indubitably was from God, as that of the great *Joshua* before him, was : and this liberty, or suprenie power of nomination, was given to his late most Serene Highnesse, by Almighty God, not onely by a private revelation, as the other was ; but publickly declared and enacted too, by the Representatives of the people assembled in Parliament, who are presum'd to carry *Vocem Dei*, the voice of God along with them

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like-

likewise : So that on our parts there remained nothing to be done, but to shew our dutiful reception, and active obedience, and to hear-ken, as the Text of our Ascent expresseth it, *to all that he shall say. Sic sui semper erit Arbitrii jubere, sufficiet & nobis sola obsequii gloria,* So he shall have the honour still to command, and we will satisfy our selves with the glory of obeying.

But now, whether this way of a Divine election to a Monarchy, be better, and of a more ancient right, than to come to it by an Hereditary succession, as to a private Patrimony (as his Highnesse himself expresseth it) though for my part, I think there is no question; yet I find it to be a dispute, *De trop longue haleine*, as the Frenchman speaks, of too long breath, and difficult debate, for our present Parallel; So I shall refer it till another occasion, and desire the Reader in the mean time, to accept of his late most Serene Highness his own excellent words (in the Speech before cited) for a full decision of the Controversie.

• For if you had upon the old Government
 • offered to me this one, this one thing, I speak,
 • as thus advised, and before God, as having
 • been to this day of this opinion, and this
 • hath been my constant Judgement, well
 • known to many that hear me speak, if this
 • one thing had been inserted, that one thing,
 • that this Government should have been, and
 • placed

placed in my Family *Hereditary*, I would have rejected it, and I could have done no other, according to my present *Conscience* and *Light* ; I will tell you my reason, though I cannot tell what God will do with Me, nor You, nor the Nation, for throwing away precious opportunities committed to U S.

This hath been my Principle, and I liked it when this Government came first to be proposed to me, That it put Us off that *Hereditary* way, well looking, that as God had declared what *GOVERNMENT* he had delivered over to the *Jews*, and placed it upon such persons as had been instrumental for the *Conduct* and *Deliverance* of his People; And considering that promise in *Isaiah*, That God would give *Rulers* as at the first, and *Judges* as at the beginning, I did not know, but that God might begin, and though at present with a most unworthy Person, yet as to the future, it might be after this manner, and I thought this might usher it in. I am speaking as to my *Judgement*, against making it *Hereditary*, to have men chosen for their *Love to God*, and to *Truth*, and *Justice*, and, not to have it *Hereditary* ; for as it is in *Ecclesiastes*, *Who knoweth whether he may beget a Fool or Wise* : honest or not, what ever they be must come in upon that account, because the Government is made a *Patrimony*.

Thus we see, how his most Serene Highness has put it clearly out of question ; that an

ordinary fair Election of a Prince, is much better like to prove, than any casual hereditary succession: much more then must an extraordinary, and Divine Election, as ours has been, be more acceptable to God and man, and prove to be more prosperous to the People: But most especially when the whole World, is satisfied in the Divine endowments of the Person Elected, as we have been all, in the behalf of this most gracious Prince, our present Lord Protector, whom his Mosai- cal Highnesse, has been pleased to nominate, and bequeath to us, for his Successor; and of whom we can conclude no otherwise, than what the Spirit of God has done concerning

Deut. 34. 9 *Joshua*; That he is full of the Spirit of Wisdom, for our second *Moses* has laid his happy hands upon him, so the whole Nation shall hearken unto him, and he shall do as the Lord commanded our second *Moses*: as we shall see more amply made out, in the following Ascents, and Parallels.

The

The second Transcendental Ascent.

Moses was permitted, and commanded by God, to nominate one, for his Successor, that had a very near relation to him, his own household Servant, his Minister, or Menial Attendant in his Family ; for so was Joshua, as we find in several places of *Num. 11.* holy Scripture : as first in the Book of *Num. 28.* *bers : And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, &c. Then, It came to passe that the Lord spake Josh. 1. 1.* unto Joshua the son of Nun, Moses Minister, saying, &c.

The Parallel.

We do not finde in any part of Holy Writ, that the great Patriarch Moses, had any son capable of this great Charge, to succeed him, in the Government of Gods people : There

is indeed, mention of the Circumcision of one, but never any thing more spoken of him; So it is to be presumed, that either he had none living, or at least, as we said before, not capable of so great a Charge.

God Almighty in the mean time, brings this high favour and prerogative, as near to him, as possibly might be, next to the nomination of a son, which (as it seems) by humane collection, then could not be.

In the mean time, it may be worth our while, to sit and consider the Transcendency of Divine Favour, and Priviledge, that our great Protector, and second *Moses*, had in this particular, above his Prototype the first; whilst he has been, as we have seen, permitted, and directed, by God, to nominate his own son; nay, his Eldest son to succeed him in the Sovereign Charge, the other being commanded to choose, but his Menial Servant, and Minister, and that was a Divine favour too. Herein, I say, our second *Moses* has outstript his pattern; and our Parallel here must overballance the Ascent it self, For so much as a son, and an Eldest son, ought to be above a Servant, in the respect, and reputation, of any Father of a Family, so much more of favour, and indulgency extraordinary, found our glorious Protector, and second *Moses*, from the hands of God, than that great Patriarch himself, his first dear Favourite, the former *Moses* did.

O stupendious transcendencies of Divine love!

love! O happy Priviledges of a Prince, and Prerogatives unexpressible! O Sovereigne Favours of Heaven, undeniable! What man living is there now upon the face of the Earth, that can dispute, whether it be not a most sublime instance of the Almighty's affections, to any Fathers, it being granted (which I hope will not be denied) that he is the Sovereign Mover, and Architect of our lives and fortunes; when he is pleased to propagate their greatnesse, and glories to their children? it being doubtlesse the greatest temporal dispensation, that men of honour can be capable of upon Earth, to have a flourishing Posterity given them by God, which may make them eternally to live in the memory of men, by those most lively images of their virtues.

It has been, we know, observed by the virtuous in all Ages, that those Princes and great Persons, that have lived any way sordidly, or viciously, fattening themselves with the blood and sweat of the poor, or have establisht any Tyrannies in the World, have neither been fruitful, nor fortunate, in their Posterities: and as Nature has ever shewed it self to be scanty in the propagation of beasts of prey, as Wolves and other creatures, designed onely for spoil, and no other use, which would otherwise soon bring the earth into desolation: So Almighty God, by a secret œconomy of his Divine Providence, permitteth not the Princes; or Potentates, who have made them-

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selves

Selves disturbers of the Publick peace, and infringers of Laws, both Divine and Humane, (whereof they ought to be Protectors) should make the brutishnesse of their savage souls, to survive them in their Posterities.

Now, not to go far from home for an example, nor yet much distant from the present Age; I shall produce for an instance, of this great truth, a late Prince of our own, that was *Henry the Eighth*, who whilst he lived, made all Laws his slaves, and his passions his Masters, as unquestionable a Tyrant, as ever breathed, who left three children, that all successively sat in the Throne after him, yet none of them had the power to propagate any issue to perpetuate him, nor yet so much as to erect a Tomb for him; and he can to this day, boast of no other Monument to record his memory to the World, but the same which he left behind him, who did make his ambitious brag of the burning of *Diana's Temple*: and which is most to our present purpose, though hinted before, again to be noted; after his death, as if the Lord would explicate his own indignation, and with his dreadful hand had, written upon the walls of his Palace, *Mane, Thekel, Pharez*, as his Divine Judgement against him, and all his posterity; all his then hopeful and very glorious stem, and branches, were soon withered away or cut off, without any issue at all, and the Crown and Scepter was so, quickly translated to another Name and Nation, quite contrary to the Tyrants
in-

Erostratus.

intentions, and the projects both of his will, and Statute.

Then what has been the Catastrophe, or sad issue of that Family too, for treading in his most unfortunate foot-steps, we of this Age, have fully seen; for no one of them, that I know of yet, has died a natural death, and the last Prince we had of that Line, lost his whole head-ship of the Church, with his Prerogative and Sovereignty over Laws, so much desired and contended for, in those dayes, upon a pitiful Scaffold, erected before the Porch of that Palace, where his impious Predecessor, that *Henry the Eighth*, the first of all Kings inhabited, and his body by a strange providence, without any foresight or contrivance of man at all, was carried to *Windsor*, and there deposited in the same Vault with him. Then look upon his disastrous issue, and we shall finde, his whole posterity too, has been so exterminated here, that there is not so much as the print of a foot-step of them left to be seen amongst us.

This one instance, I say, that we have started, so near our own doors, though it might serve for all; for as the judicious *Spaniard* Anton. tells us, *En los casos raros, uno solo exemplo haze* Perez. *experiencia*, In such rare occasions, one example is enough to prescribe, and to make experience: and the acute *Philip de Commynes*, Phil. de Com. observes, That the example of one sole accident, is enough sometimes to make men wise: yet I could alledge a thousand more to this
pur-

purpose, if the necessity of our main business would permit : but I must hasten.

Now, on the contrary, observe how Ecclesiasticus prophecies, *With the seed of the righteous shall continually remain a good inheritance, and their children are within the Covenant : Their seed stands fast, and their children for their sakes : Their seed shall remain for ever, and their glory shall not be blotted out.* And we have as clearly found in our experience, that all those Princes, and great Persons, who have arranged themselves, within the lists of Sanctity, Modesty, and the observation of Laws, the Lord hath as it were, immortaliz'd their bloods, in their happy Posterities, as we do now see it made good, in this our precious Parallel, and might in many thousands more of Royal, Princely, Noble, and Illustrious Families besides, which I have as little liberty at present to produce : so shall refer to every Readers more particular observation : whilst I that write, and every temperate person, I hope, that reads, shall rest abundantly satisfied in the point, that it was a most irrefragable favour of God Almighty towards us, as well as his late most Serene Highness, to give him leave, and to direct him, to establish his Throne in the best of his own blood, and to leave a Prince behind him, to govern us, that he was certain, was so much of his own heavenly make, that he can never degenerate from those his high, holy, and most heroick vertues ; as we may see more at large, in the succeeding Ascent, and Parallel. The

The third Transcendental Ascent.

Moses drawing nearer towards his death, had the honour and favour, to be com-^{Num. 27.}manded by the Almighty, to lay his^{18.} holy hands upon his Successor *Joshua*, and to blesse him, and to put some of his honour upon him, that all the Congregation of the children^{Verf. 20.} of *Israel*, might be obedient, &c.

Then the Lord commanded *Moses* to charge *Joshua*, and encourage him, assuring him, that he should go over before his people, and that he should cause them to inherit the Land which he should see.

And last of all, when *Moses* was upon the point of his departure, the Lord himself was^{Deut. 31.} pleased to condescend, to give to *Joshua* this^{27.} particular Charge, before *Moses* his own face.^{Verf. 28.} *Be strong, and of a good courage, for thou shalt bring the children of Israel into the Land which I swore unto them, and I will be with thee: Now all this could not but be a most extraordinary comfort, as it was a high transcendent prero-*^{Deut. 31.}
gative, to the departing Patriarch.^{23.}

The

The Parallel.

That this was a most Princely, and Supreme privilege, which our first *Moses* by the favour of Heaven, enjoyed ; to lay his hands upon, blesse, and put some of his own spirit upon his Successor, in his life time ; I presume, none will dispute, and as little can any man, I hope, doubt, but that our second *Moses* too, was indulged by God a Parallel prerogative, and did the very like, to his most gracious Son and Successor : knowing him, as we all have done, to have ever been, a most prudent, pious, and indulgent Father of his Country, and so by consequence, he must have been much more of his own Family, and most of all of his Eldest Son, who was not onely to be the Head of that, but of three Kingdoms, and other vast Dominions, and Territories, thereto belonging.

Nay, that he did actually part with some of his honour, to put upon him, in his own life time, was made notoriously evident, in his resignation of that high Title of Chancellor of the Universitie of *Oxford* ; I say again, high Title, and take it to be the highest, next to the Sovereignty it self, that *England* can afford. Who can imagine it lesse, that knowes that University to be one
of

of the four Cardinal, most Ancient, Famous, and Flourishing Universities, in the Christian World? that has been ever acknowledged by Forreigners themselves, to have been the happy Seminary of the greatest spirits, which have held predominance in all manner of Learning, and Sciences, and was ever lookt upon, as the glorious Altar of the Sun, from whence light was wont to be borrowed, to illuminate all other lamps. To be the Head, I say, of this most glorious Body, who can deny to be equal to so great and good a Father to give, and to so hopeful and gracious a Son, as was this our present Protector, and second *Joshua* to receive?

Then as to the other part of this grand Mo-saick Prerogative, held forth in our Ascent, lesse doubt sure must be made, that his late Highnesse was most thoroughly assured of the great worth, and due deserving of his Successor, as also of his great felicity and prosperous successes, in all his future undertakings.

First, by reason of his Highnesse his great illuminations, and particular revelations, that he had from God himself, (as we have sufficiently seen in all his actions before) which certainly could not fail him now, in so important an affaire as this, that so nearly did concern, the happinesse of so great a people.

Secondly, he that had so clear and thorough an inspection, into the aptitude of all his Officers, that he employed, as we have likewise seen in those Ascents, that treat of his Election of them, how could he choose but have an in-
sight

fight extraordinary into the due merit, and high deservings of his own Son? None sure can imagine his inspired wisdom to be capable of such a defect, that are not themselves like those old Monsters, called the *Lamia*, which were alwayes blind within their own doors, and could onely make use of their eyes, when they were from home.

Then lastly, how could he be unknowing to those perfections, which all the Nation has been so satisfied in, for these many years? that he has been with reverence lookt upon, and admired, as an Angel descending from Heaven, and vouchsafing to let himself be inclosed, within a humane body: a Prince of so incomparable sweet and excellent disposition, that he may be worthy indeed to be called the dear delight of God, as well as man. And that this was the judgement of all the World concerning him, I shall instance in one person for all, who was not long since a member of that most beautiful body, before mentioned, I mean that most famous, and flourishing University of *Oxford*; who drew an anagrammatical Prophecie out of *Virgil*, foretelling the glorious Fate of this happy Prince, now near two years since, and presently upon his acceptance, of that most unvalueable honour, to be their Chancellor; which because has proved so exactly true a Prophecie, I have thought fit to publish my friends paper, to the perusal of all the World, and insert it here, presuming that neither he, nor any wise man else, will be offended at it.

Celsissimo

Celsissimo ac Gratosissimo Do-
 mino, Domino Richardo Cromvel,
 Serenissimi Domini Protecto-
 ris Filio Primogenito, & Ce-
 leberrimæ Academiæ Oxo-
 nienfis Cancellario
 Honoratissimo.

Anagramma Genethliacum,
 &
 EPITHALAMIUM.

*O Richarde Cromvel, magnus es, &
 Majori nubis.*

Chara Dei soboles, Magnum Jovis Incre-
 mentum.

*S*iccine Virgilius, credendus Numine plenus?
 Quis furor inflatus, sacrum rapit usque Pro-
 phetam?
Ut Nobis tua clara, vetus, Natalia, Vates
 Prae-

*P*redicat, simul & sponsam? *Q*ue deniq; Major
*C*um fiet, atq; etiam (verè) tu Magnus habendus,
*Q*uid tua Progenies fuerit, nisi Maxima, Princeps?
O Fortunatos (*N*atâ istâ Prole) Britannos!
*N*oster *O*liverus Magnus, Sic ut usque virere
*P*ossit, & æternos, ætate, requireret annos!
*H*oc Sceptrum semper quatiat, Cromvella Proles;
*V*ivat, & Imperium teneat, Primo vel ab Ortu
*S*olis ad Hesperium Cubile, sic Anglia vivat.

Sic vovet, optat, & Prohpetizat

*A*mplitudinis vestræ Servus
*O*bservantissimus.

To the most Illustrious Lady, of
 the Thrice Noble Lord,
 My Lord

RICHARD CROMWELL.

An Explication of the Virgilian

A N A G R A M M.

Madam,

Though *Virgil* ben't much your acquaint-
 tance, yet

You ~~must~~ confesse, you owe him no small debt;
 Thus to foretel your Princely Husbands Birth;
 His Fortunes, and his Honours upon Earth;
 Your Name and Marriage too; all which does
 lie,

Wrapt up, we see, in's Antique Prophecie.

He calls your Lord, Great Increment of *Jove*;
 T What

What then must th' issue be of your chaste love?
 He's great we know, and you a *Major* see,
 How can your Children less than *Maxims* be?
 On those fair Pillars, our Protector stands,
 You give him Rulers, over Seas and Lands.
 Your swelling Womb's, the Cushion, where he
 leans,
 And findes himself eternal by your means.
 So may your Olive branches flourish still,
 About Great *Oliver*, and his Thrones up fill.

So prays, and Prophesies,

Madam,

Your Ladships most obedient

Servant.

Now, for his most Serene Highnesse his happy Birth, there is none sure will deny it, to be great as his, that pretended his extraction from mighty *Jupiter*, and we may more truly say of him, than could be fancied of those old *Heroes*, that *Deus est in utraque Parente*, God was apparently in each Parent.

Then for his blessed Marriage, the next thing pointed at in the Prophecie, that can be comparable to nothing more, than to the sacrifice of *Juno*, where the gall of the offering was never presented. There was so faithful and pure a love, observed to be on both sides, that the Noble spirit of the one, lived wholly in the other; and as the Flowers of the Sun, perpetually followed the motions of each others heart, so they still continue to court each the others vertuous dispositions.

All this, I say, is the Anagrammatical Prediction of *Virgil* himself; and as to those sublime Honours, and Fortunes, which his Highnesse has since arrived at, all that proves to be my friends proper Prophecie. Now, whether *Virgil*, or my Friend, were the greater Prophet, let the World judge, whilst I shall satisfy my self, with that great felicity, which our second *Moses* took in the contemplation of his most gracious Sons, and Successors perfections: upon whom methinks, I see him in his old Princely, and Fatherly Majesty, now looking down from the top of the holy Mount, encouraging his most excellent son, to climb

- up after him; and keep the track of his Ascents. Nay, methinks, I hear God Almighty himself, speaking to his now most Serene Highnesse, as he did before to Joshua. There shall not any man be able to stand before thee, all the dayes of thy life, as I was with my second Moses, so I will be with thee, I will not fail thee nor forsake thee; Be strong and of a good courage, for unto this people shalt thou divide for an Inheritance, the Land which I swore unto their Fathers to give them: onely be thou strong, and very couragious, that thou mayst observe to do according to the Law, which Moses my Servant commanded thee; turn not from it, either to the right hand, nor to the left, that thou mayst prosper whithersoever thou goest. This Book, of the Law shall not depart out of thy mouth, but thou shalt meditate therein, day and night; that thou mayst observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good successe. Have not I commanded thee? Be strong, and of a good courage, be not afraid; neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

Thus was the Lord pleased to discourse with Joshua: And now methinks, I hear all the people of this Land crying out, to our most Serene Prince, and Protector, just as the children of Israel did there, likewise in the same Chapter, to their General Joshua. All that thou commandest us, we will do, and whithersoever thou sendest us, we will go, according as we hear.

hearkned unto Moses, in all things, so will we
 hearken unto thee; onely the Lord thy God be with
 thee, as he was with Moses. Whosoever he be that
 does rebell against thy commandment, and will
 not hearken unto thy words, in all that thou com-
 mandest him, he shall be put to death; onely be
 strong, and of a good courage.

V. 17.

V. 18.

With these Divine speeches, made by God
 himself, and his instruments the people, upon
 the inauguration of Joshua, methinks I hear
 our present Lord Protector, and Princely se-
 cond Joshua, treated at this very day.

What Divine documents his sacred Highness
 has received from the Almighty, are onely
 yet betwixt the Lord, and his own most se-
 rene soul: but what the people say every where;
 we are all ear-witnesses sufficient: the people,
 I say, who have ever lookt upon him, as the
 dearest delight of their eyes: and as the Ora-
 tor said of his Emperour, *Constantine*, *Magis*
magisque visus expetitur, & (novum dictu) vel pre-
sens desideratur: The more he is seen, the more
 he is lookt after; and, which is more strange,
 though he be still present with them, yet he is
 alwayes most greedily desired, and longed for
 by them: Insomuch, that I dare boldly say,
 had the election of a Prince been put to the
 Popular choice, and all the prime spirits of
 the Nation, had been cull'd out, to pretend
 for the Protectorat, his most serene Highnesse,
 that now is, would have been the person, that
 they must have pitched upon by Universal
 vote, and carried to the Throne, where he is

Plin. in
 Paneg.
 Constant.

seated now, with General joy, and acclamations. A Prince he is, without flattery be it spoken (for he is known to be so) of most incomparable great piety, & most worthy parts: A Prince, I say, wise as *Apallo*, beautiful as an *Amazon*, and valiant as *Achilles*; and having over and above all that, the sacred spirit of wisdom, courage, and devotion, of a *Joshua*, and coming to the Helme of this Government, as we have seen, by Divine institution, as he did into that; Who can at all doubt, but at the sight of such supreme, excellent, and most celestial qualities, Walls and Cities impregnable, shall fall before him too; Gyants shall wax pale, and be discomfited; Rivers shall retire back, the Sun it self shall stand still, and as many Kings shall undergoe the yoke? And to this, all *England* shall say, *Amen*.

The

The fourth Transcendental Ascent.

Moses was by the great favour of the Almighty, permitted to see the promised Land : First the Lord commands him Thus ; *Get thee inup to the top of Pisgab, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes.* Then when the time of his departure came, we find, that Moses did accordingly go up from the plain of *Moab*, unto the Mountain of *Nebo*, to the top of *Pisgab*, that is over against *Jericho*, and the Lord shewed him all the Land of *Gilead* unto *Dan*, and all *Naphtali*, and the Land of *Ephraim*, and *Manasseth*, and all the Land of *Judah*, unto the utmost Sea, and the South, and the plain of the Valley of *Jericho*, the City of *Palm-trees* unto *Zoar* : and the Lord said unto him, *This is the Land which I swear unto Abraham, and unto Isaac, and unto Jacob, saying ; I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.*

Deur. 3.

27.

Deur. 34.

1.

Ver. 2.

Vers. 3.

Vers. 4.

The Parallet.

There is no man will deny sure, that this was a very transcendent favour and privilege, indulged by God, to this blessed Patriarch. And has our second *Moses* received lesse favourable kindnesse from the hands of the Almighty? Nay, has he not in this too, infinitely outgone the prerogatives of his Pattern, and great Prototype? Yes certainly, as far, as fruition can exceed an expectation, or a possession surpasseth a bare prospect onely; so much more of privilege and favour, did our second *Moses* find, from the goodnesse of his Heavenly Father, and receive, beyond the former: For the sacred Text most plainly affirms, that the great Patriarch *Moses*, was permitted onely to see the Land of Promise, and take his bare view, of that beloved Country of sweet *Canaan*, or *Palistine*, then flowing with Milk and Honey, and towards which, he had been above forty years marching in the Head of his most mutinous, and troublesome Army, yet not suffered to enter.

But has not our sacred second *Moses* made his entry? Has he not onely entred, but enjoyed for divers years his land of Promise? Has he not driven out all his enemies before him, and made so happy an end of his great Works,

Works, as to have been well and securely settled, in the quiet possession and government of his acquired Dominions, and Territories? Nay how much more advantageous was this favour to his late Highnesse, in respect of his Successor too, than that which his Archetype, the former *Moses* had. His late most Serene Highnesse, we see, has left his Princely Son to succeed him in a cleer estate, and free from any incombrances, either at home, or abroad: and indeed those few forraign broyls, that we are ingaged in, may be rather called his most Serene Highnesse his sports, and pretty diversifements, than any matters of troublesome businessse, and must prove to be more profitable than dangerous: Whereas the former good *Moses*, left his succeeding *Joshua*, not a foot of land, but what he was to fight for, and could make him indeed heir apparent to nothing, but his sword: and leave him, as it were, a meer Souldier of Fortune, to cut his way out to his expectations. Though this was very true, that the Divine Patriarch knew full well, that the Lords promises, and blessed providence would be to him a most secure inheritance; yet none can deny, that this favour of Heaven must in any indifferent esteem, fall short of that, which was vouchsafed to our second *Moses*, as much as an estate that is litigious, and imbrangled with law suits, is to be undervalued to a cleer one, that is in quiet and undisturbed possession; or the miserable condition of war, is worse than the most happy halcyon

halcyon state of Peace, Are not these Transcendencies indeed ? so strange and copious privileges & prerogatives, that the great goodness of Heaven, never indulged more to any man, than it has done to our second *Moses*, in which he has so far outgone his very Original Master, that grand dear Favorite of Heaven himself, our first *Moses* ; that we may securely say, that *Moses* himself has fallen as short of his late Highness, our unparallel'd Protector, in some of these divine indulgencies, as he our glorious second could fail in perfection of Parallel to the blessed first, in any of the former difficult Ascents. But I cannot now insist upon them, for I do find that our discourses have swell'd already to too big a column, so it is time to withdraw into the Tabernacle of Repose, and there set up, if we can, our rests with theirs.

The

The fifth Transcendental Ascent.

Moses is now mounting of his last living Ascent, for the Holy Text tells us, that he went up from the Plains of *Moab*, into the Mountain of *Nebo*, to the top of *Pisgab*, over against *Jericho*, &c. And after he had satisfied himself with the fair prospect of the Promised Land, he willingly steps into his so much longed for Tabernacle of Repose. So *Moses*, the servant of the Lord, died there in the land of *Moab*, according to the word of the Lord. And he buried him in a Vally in the land of *Moab*, over against *Beth-peor*, but no man knows of his Sepulcher unto this day. And *Moses* was a hundred and twenty years old, when he died, his eye was not dim, nor his natural force abated. And the children of *Israel* wept for *Moses*, in the Plains of *Moab* thirty dayes : so the daies of weeping and mourning for *Moses* were ended.

Deut. 34. 1.

Ver. 5.

Ver. 6.

Ver. 7.

Ver. 8.

The

The Parallel.

Thus we see, how our pious Patriarch, has no sooner taken order for a sufficient successor for himself, and a convenient Captain for his people, but he does most readily dispose himself for his last great journey, and Ascent, and most cheerfully marcheth up the fatal Mount, whilst every step that he took, drew blood from the hearts of his poor, disconsolate, and most afflicted people, who followed him with their cies, where they could not with their persons; nay made their tears to reach him, when the sight of their eyes had lost him, forcing those floods, contrary to the course of other waters, to run violently upwards, and with an ascending stream, bedew every foot-step of their precious dear Prince, and beloved Patriarch. All the happy joys, and thorough contentments that they did receive from their brave new Master, and Captain General *Joshua*, could never make them forget their old dear deliverer, and conductor, *Moses*. So true it is, what is observed by all Astrologers, that every Planet which has its exaltation in one Sign, finds ever its counterpoises in another; nor can there be any good successe in humane affairs, on one side, but it is presently
paid

paid on the other, with some discontent. Just thus, and no otherwise, did our great Protector, and gracious second *Moses* depart from us: who receiving from the Almighty the summons of his approaching death, whilst he was in the plains of *Moab*, in his House or Palace of Country retirement, as speedily and cheerfully as the former *Moses* did; prepared himself to march up to this Metropolitcal Mount, even to the top of *Pisgab*, his own Palace here: where after he had appointed his happy Successor, and taken careful order about the affairs of these Kingdoms, as well as of his own Family, and taken leave of all his Friends and Familiars, and dearly beloved Army, he rendred up his soul to his God and Saviour, as sweetly as little children use to fall asleep, upon the breasts of their Nurses; leaving us in the mean time drowned in the deluges of our own tears: and the sorrow was so general, that one would have thought that every house was bearing of their first born to burial, nothing was to be seen amongst us but tears, nor heard but groans, yellings, horrors, astonishments, and representations of death. And whereas the people of *Israel*, mourned but thirty daies, for their *Moses*, we have lamented the losse of ours, more than thrice thirty daies, and yet are not wearied with weeping, but *dolori etiam fesso, stimulos addidimus novos*, we have set spurs to our tired sorrows, and upon any occasion of his mentioning, those flood-gates are so continually open,
that

that they have almost made an inundation upon us, and we may still see him sailing through all the good peoples eyes of the Nation, and floating upon the salt waters, that himself has made. For my part, I must profess that whilest my Pen is passing over this story, I cannot choose, but commix the sorrowful water of my eyes, with my mourning ink, so may be pardoned, I hope, if at present I write any thing disorderly, as indeed I have done all, but cannot doubt that the candour of those spirits, which are touched with the like passion, will out of pitty pardon mine. Nay, indeed, what *English* man is there that would not be out of love with life, since he has pleased to embrace death, *satis enim vixit, qui vitam cum Principe tanto explevit*, for has he not lived long enough in this world, that can be so happy, as to march out of it, in the company of such a Prince? But I must confesse I am to blame, nor can I but rebuke my self, as it is fit I should, before I can reprove others for this unruly, unchristian, and, indeed, unreasonable passion.

For first it is a most manifest repining both against the hand of God, and him, for the Lord has now placed him in his happy Tabernacle of Repose, and absolv'd his immortal soul from all the toilsome fetters and ligaments of flesh, as the divine *Plato*, though a *Pagan*, well expresseth it, when he saies, *Pater misericors illis mortalia vincula faciebat*, God herein, saith he, hath most mercifully provided, like
an

Tacitus.

Plato in
Timæo.

an indulgent father ; for seeing that the soul of man was like to be shut up within the body, as in a prison, he hath in his great mercy, made its chains to be mortal. How much more, then, ought we Christians to apprehend the happinesse of death, that know that very day, which we account the last of our lives, is to be the first of our felicities ; nay it is to be the birth of another eternal day, which must draw aside the Curtain, and discover to us the greatest secrets of nature : it is the day that must produce us, to those great and divine lights, which we behold here onely, with the eye of faith, in this vale of tears and miseries. It is the happy day, which must put us between the arms of the Heavenly Father, after a course of an unquiet life, turmoiled still with storms, and so many disturbances.

Who is so sottish as not to see, that we are at this present, in the world, as in the very belly or womb of nature, like little infants destitute both of air and light, and can onely look towards, and contemplate the happinesse of blessed souls separate from bodies. What pleasure must it be then to go out of a dungeon so dark, a prison so streight, from such infinite ordures and miseries, to enter into those spacious Temples of eternal splendors, where our being never shall have end ; our knowledge shall admit no ignorance, nor love or joy suffer a change.

The old Poets themselves did alwayes fancy, that there was some happinesse extraordinary *Juven. sat.*
in

Lucan.

in death, which the gods, as they said, did cunningly conceal from us, that men should endure to live; they are the very words of one of them, *Mortalesque, dii celant, ut vivere durent, felix esse mori*. Other Heathens there were, that by meet force of Philosophy could tell us, that the body was to the soul, as the shadow of the earth in the eclipse of the Moon; and do we not see how this bright Planet, which illuminates our nights, seems to be very unwillingly captived in the dark, but labours and sparkles with striving, to get aloft, and free it self from those dull earthly impressions: So did his late Highnesse his most illustrious and faithful soul, most readily untwine and disengage it self from his body, well knowing it had a much better house, in the inheritance of God, which is not a manufacture of men, but a monument of the hands of the great Artificer, where he will be much more delighted, to see the Sun, Moon, and stars, and all the Elements under his feet, than he could possibly be here, with beholding them over his head. In short, who would think it much (I am sure his Highnesse did not) to give up the life of a *Roisine* (for the greatest Prince's upon earth, is no better) in exchange for immortality? he had alwayes, we know, like a good Christian, death in his desire, and life in patience.

This truly I should presume sufficient to satisfie and comfort any reasonable Christians, for the losse (as we call it) of his late Highnesse:

But

But setting Christianity aside, methinks it should be satisfactory enough for common men, to consider, that as the Poet tells us, *Lex est, non pena perire*, and what the Philosopher assures us; that *mors naturæ lex est, mors tributum officiumque est mortalium*, death is a law of nature, no punishment, it is the very tribute, and duty of mortals: And what Plutarch, not more elegantly, than truly, concludes, *Homines sicut poma, aut matura cadunt, aut acerba ruunt*, Men, like Apples, must either fall ripe, or be pulled down green and sower.

Ovid.

Senec. nat.

tural. quest.

L. 2.

Plut. in

vita Pomp.

Now I would fain know, what have we to complain of? Did not his Highness live to a very fair, and good old age, to a true Mosaick maturity, For, as was said before, if by Chronological Computation, our second Moses, his forty years, were parallel to the fourscore of the former when he came into publick employment, then his threescore and upwards, when he came to dye, stands still parallel with the others hundred and twenty: and as for their strength of body and mind, none can affirm him to be lesse his parallel to the very last: For his Highness eye was not dim, nor any of his natural force abated.

Thus his gracious God, and benigne nature plentifully provided, for that great and most incomparable person, that his most invincible spirit, should never quail under any sensible decay of flesh.

What more of favour, I would fain know,
 V could

Could his most Serene Highnesse receive from the bountiful hands of Heaven ? Yet some spirits there are, so disposed to quarrel with the Almighty, that they will not yet be satisfied in the divine dispensation, but think, and say, (I pray God not impiously) that the heavenly and eternal Father, should have permitted some more time of life to a person so deserving it; but let them remember, that

Senec. Tray. mors aequopede pulsatur, and that intervallis distinguimur, exitu equamur, greatnesse nor goodness neither can give any priviledge from death,
Senec. epist. 100. idem. epist. 67.

mors omnium par est, per qua venit diversa sunt, id in quod desinit unum est, death, though by several waies, brings all to the same end. These considerations sure, though drawn from meer Heathens, would be enough to satisfie any common understandings of men; but these quarrellsome persons, that we speak of, sure are of opinion, that all happinesse is determined to this poor life; and are, I fear, very neer akin to those, whom *Plato* calls φιλοσωματας, whose souls are so great lovers of their bodies, that they would tye themselves to their flesh, as close as they could, and after death would, as he prettily expresseth it, still walk round about their bodies, to see if they could find a passage into them again. How much is this pittiful humor of Christians, below the divine Philosophy of Pagans themselves? Amongst whom we find, that there were a certain people, who by positive laws, forbad any man of

Plato:

fifty

fifty years of age, to make use of the Physician, saying, that it discovered too much love of life : and yet some Christians we find at the age of fourscore, who will not endure to hear a word of death: but of this sad sottish temper, we know his Mosaical Highnesse was not, he never valued the putting off his life, more than the shifting of his shirt, and when he received his citation from Heaven, he as readily obeyed, as his Master *Moses* did, to ascend his fatal Mount : I pray you then be quiet you cruel friends, and do not disturb his honored dust, now sweetly resting in his Tabernacle of Repose ; for if you consider rightly, you are bound, as the Orator tells you, *Non tam vitam illi Plin. Panegy*
ereptam, quam mortem donatam censere, not so much to think him bereft of life, as to have been endowed with death, in a ripe old age, and after the enjoyment of the fruits of all his labours.

Hath not this most incomparable person, resembled truly the great Ark in the deluge, which after it had borne the whole World in the bowels of it, amongst so many storms, and fatal convulsions of nature, at length reposed, it self, in the Mountains of *Armenia* : So this most admirable Prince, after he had carried in his heart, and entrals a spirit, great as the universe it self, amongst so many tears, dolours, and cruel acerbities of contradictions, and had delivered himself of that painful burthen, that is, had brought forth our most happy
 and

and establish peace, he stopt upon Mount *Nabo*, and from thence went to take his rest, in the Mountains of *Sion*.

Thus the Lord, like an indulgent Father of a Family, sends his servants to bed, so soon as they have done their work: it being all the justice and reason in the World, that they who rise betimes to serve him, and work hard all the day for him, should go in as good time, to sleep with him.

Let us I beseech you therefore passe over this death, in the manner of holy Scripture, which speaks but one word onely of the death of so many great personages. Let us never so much as talk of death in a subject so wholly replenisht with immortality. O what a death is that, to be esteemed, to see vice and sin trodden down under his feet, and Heaven all in Crowns over his head, to see men in admiration, all the Angels in joy, and the arms of God ready to receive him, and fully laden with recompenses for his great services.

Nay, that the Lord did purposely and expressly intend to make his Highness his death appear to be a most signal reward and perfect victory to him, and that he should carry off the spoiles of life it self with more triumph, than ever mortal did, is made manifest in that it pleased his divine Majesty to take him to himself, upon that most memorable day, the third of September, the greatest day of all his humane

humane glories : that he was pleased to put an end to his life, in this World, that very day that he had got such an immortality in fame : to set a period to his labours that very day, that he had performed so many Herculean ones, for the glory of his God, and his Countries good ; and to crown his daies with so glorious a close, nay to give him a heavenly Crown, that very day that he had gotten so many earthly ones, and loaden his Victorious Temples, with so many flourishing Laurels of eternal renown,

Then for the glorious burial of our second Moses, though we cannot hold up our Parallel to the height of that honour, which the first had, to be conveyed to his grave by God himself, and put into the earth by those Almighty hands, which had made him out of it ; yet we may say, that he was interred with as much state, and carried to his mother earth, with as much solemnity, and magnificence, as ever person in the World was ; nay his very Effigies was honoured, with so great a reverence, as if some divinity had attended the Royal procession.

And yet this is not all the glorious Sepulture that his Highness had, for what the Orator said of his Prince, we may, *mutato nomine*, most aptly conclude of him. *Totum nec capiet Olivarium, brevis ista tumuli clausura, Britannum nomen & pectus unumquoque nobile, vivum stabit defuncto monumentum : vivet ipse*
V 3 suo

*suo letbol superstes, multam etatem feret etiam
mortuus, glorieque plenus deducetur ad Posterus,
&c.* The whole great *Oliver* cannot be con-
tained, within so scanty an enclosure, as is the
vault that holds his body, the *British* Name it
self, and every noble breast of the Nation,
shall stand a living Monument to his me-
mory.

Thus shall his Highnesse outlive his death,
and grow great in glory, whilst he is consuming
in his grave, and be convey'd into the arms
of posterity, with everlasting acclamations.
Good Princes, as well as Poets, find their ho-
nours to swell from their last ashes, and like
Phanixes spring afresh, from their funeral Piles,
as we shall more at large make out, in our
next, which is our last *Mosaical Ascent*, and
closing Parallel.

The

The sixth and last, Transcendental Ascent.

Moses built himself a Monument in the hearts of all his people, and left a blessed Memorial behind him; and all this was attested, by the Spirit of God himself, after his death, expressly assuring us, that there arose not a Prophet since in *Israel*, like unto *Moses*, whom the Lord knew face to face: in all the signs and wonders which the Lord sent him to do in the Land of *Egypt*, to *Pharaoh*, and all his servants, and to all his Land, and in all that mighty hand, and in all that great terror, which *Moses* shewed in the sight of all *Israel*.

Deut. 34.
10.
Ver. 11.
Ver. 12.

The Parallel.

Thus the Lord is pleased to make the memory of his Saints precious (in the language of the Spirit) as sweet ointment poured forth; for we see here, how he will make his dead servant *Moses* to ascend still in this World, by the fragrancy of his memory: and indeed it

is the last Ascent, that humane perfection is capable of ; to mount up, after a blessed death, to a happy and honourable remembrance amongst men ; a most particu- lar grace and prerogative, which the Divine goodnesse indulgeth to none , but to his most dear servants.

For some there are (as *Ecclesiasticus* not Apocryphally observes) which have no memorial at all, who are perished, as though they had never been, and are become , as though they had never been born, and their children after them ; but the righteousness of merciful men, hath not been forgotten, &c, Then again *their bodies are buried in peace, but their name liveth for evermore ; nay further, the people will tell of their wisdom, and the Congregation will shew forth their praise.*

Has not our most Serene second Moses, received this precious Transcendental favour likewise, from the hands of his gracious God ? has he not so filled the mindes and mouthes of all the good people, of the Nation ? that they have nothing almost left to think, and speak on, but the memory of their late great Protector ? Insomuch, that we can compare this glorious Ascent, of his Highnesse his happy death, to nothing so properly, as to the expiration of the Phenix, upon the Mountain of the Sun, in the sweet odours of his heroick vertues.

O what a memory has his Highnesse left us, of his unsported piety, and undefiled policy, amidst

amidst all the depravations and corruptions of the Word ! O what a memory has he left us, of his arriving to the highest honours, and dignities, by flying them, and to have ennobled all his Charges, by the integrity of his manners ! O what a memory of a life lead truly according to Christianity, that has always daunted the most audacious Libertins, and like a Divine Mirrour, killed Basiliskes, with the repercussion of their own poison ! O what a memory has he left us, of having governed a Church and State, so as if it had been a clear copy of Heaven, and an eternal pattern of holy Policy : holding himself always to those heavenly Poles of piety and justice, that support the great policy of the Universe ; esteeming them, as *Democritus* did, the two divinities of Weales publick, or great wheelles, upon which, all the affaires of the World were to move, so establishing himself still upon those holy Columnes ; as the one, has given him immortality with God, so the other has perpetuated his memorial amongst men !

O what a memory has he left behind him, of having borne upon his shoulders so happily, all the interests and glories of this Nation, and the very moveables of the House of God ! O what a memory has he left, of having so many times trampled the heads of Dragons under his feet, and rendered himself the wonder of the World ! For who indeed is it, but must remember, how this brave, valorous, and Princely person, who was to joyn the kingdom

dom of his vertues, to the force of his armes, was alwayes of so vigorous and sublime a spirit, that he measured still, all his most difficult undertakings, by the greatnesse of his own courage, and like a *Cesar* indeed, but more like a true *Moses*, resolved to break through all obstacles, to Crown his inspired purposes.

O what a memory of a blessed death, in a good old age, and full fruition of all his labours ! to have died, as in a field of Palmes, and all planted with his own hand, manured with his constant industry, and water'd with his own painful sweats !

O what a memory after death, to be acknowledged by all, to have built himself before his death, a most stately Tombe, stufft with the precious Stones, of his own most goodly and incomparable vertues ! all which rightly now to represent, would require a recapitulation of all our Parallels, and take up a bulk bigger, than this small Volume is intended to bear. And it is enough I conceive to our present purpose, to say, that this Nation, shall for ever preserve the memory of him, as of a Prince, that has proved it possible, though miraculous, to hold a conjunction of piety, with the Supreme power, and Sovereign authority, sweetly tempered with goodness, things before thought utterly incompatible in Kings ; and truly I know not, what just quarrel any man can have against his memory, but that he hath shewed a path to mortal

tall men, and trod it by his own example, to prove it possible, to arrive at so much perfection, and that may be a fault indeed, and worthy of exception, in so debauched an age, as this.

But let such unsavory breaths as these, blow how, and where they please, whilst all the sweet ones of the Nation, shall preserve a fragrant memory of their departed Protector, and second *Moses*; ever acknowledging their lives and fortunes, nay the liberties of their very souls, to have been the pious purchase of his Princely pains.

Some impious great ones, we know, have brought a period upon the greatest Empires, ruined whole Kingdoms, their people, and themselves: have we not seen, I say, to instance in one for all, the great *Roman* Empire it self, which had so many times, caused its victorious Chariots, loaden with Palms and Lawrels, to passe over the heads of the most puissant Monarchs of the World, that so often have been shaken, and so many times established by concussion; at last, by the interposition of one wicked unlucky Prince, or two, to be most irrecoverably entombed. How much are we engaged then to the precious memory of our late Lord Protector, who in the staggering conditions, that our tottering state at last, and Kingdom before was in, has not onely established but augmented the glories of our Nation; eternizing himself more amongst us, and rendering himself

himself more honorable to all the World, by those his great actions, than all the Monarchs of *Egypt* could do, in all their rich Marbles, Pyramids and Obelisks.

What memory now, I would fain know, has that great *Egyptian* King *Cleopes* left behind him? who prostituted his own daughter, to raise himself a Pyramid for buryal, and it was so enormously great, as we read, that the earth seemed too weak to bear it, and Heaven not high enough, to free it self from its importunities: yet that, doating with age, has now forgot its founder, and he retains the stink of a rotten reputation, and is proclaimed by all the World, but a sottish Prince for his pains.

Pompey on the other side, we see, after he had measured three parts of the World, more by his triumphs than travails, comes to be killed at length, by the hand of a half man, and the earth which seemed too scanty and narrow for his conquests, was seen to fail him for a Tomb: and what memory have all his great actions acquired to him, but of a proud, bloody, imperious Common-wealths-man, that could endure no corival in greatnesse.

We have seen again in story, a great *Manlius*, precipitated, from the Capitol, which once he had so bravely defended, that the Theater of all his glories, might be turned into the scaffold of his dismal punishment: like that insolent *Pharaoh*, whom we have so often spoken of, which thought by the help of his false gods,

gods, to command the waves of the Sea, and to walk upon stars: yet perisht in those his very attempts, and was buried in execration and horrors. What which memory have any of these, or other wicked Princes left behind them, better than *Erostratus* before spoken of? No, nothing can erect a true monument of eternal memory, but pure Mosaick piety.

Our glorious second *Moses*, full well saw, that Royal Crowns themselves, did loose their lustre on heads, without brains, and brows without Majesty; and did much less regard a King without piety, than a blind *Cyclop*, in an hollow cave.

Princes he knew there have been, and are still in the World, born like *Diadumenus*, with a Diadem of honour in their foreheads, but most of them, we see, appear like *Josias*, with a leprosie there too. O what a memory then must his late Highnesse have left behind him? who is well known, to have been of the Lords own election, & so much according to his own heart, that his servant *Moses* and he, may stand in line Parallel; for just by such means as he, we have seen how he came into the Government, became the God of Monarchs, ruined the state of his enemies, opened stormy Seas, manured Wildernesses, and cleft Rocks, with as small a thing as a twig: just as he, he has been laborious amongst Shepherds, sanctified and exemplary in Cities, temperate in principalities, a Companion of Angels in his retirements, and as it were a Cabinet friend of God. Nay has our gracious second *Moses* shewed

shewed lesse piety in the service of the Omnipotent, lesse sweetnesse in government, lesse greatnesse of spirit in all noble enterprises, lesse patience in difficulties, lesse prudence in the direction of his affairs, or lesse dispatch in his expeditions? And to conclude in short, has he been lesse blest in all his battails, having ever had, as it were, good hap, and victories, under his pay? and can we do lesse than fall down, and worship divinity in all this, and give him the immortalitie of our memories at least, in lieu of those eternal obligations, that his most Serene Highnesse has laid upon us? Nay have we not seen him all along, like his old Master *Moses* too, holding Heaven continually for object, and all greatnesse of this World in contempt? How like him too, he has alwaies shewed himself full of the spirit of all Prudence, Piety, and Prophecie it self; and over and above all that, crowned with a most sovereign high humility? How he like him too, but most especially toward his later end, had blotted out almost all, that was man within him, by a conversation wholly celestial, reducing his flesh into so much subjection, & exalting his spirit to such an empire over it, that he might deserve the name of God too, as his old Master *Moses* did, in resemblance of whom, he was so transformed, by the superabundance of his most excellent, and celestial qualities? And has he not deserved an immortality upon earth, for all this, as well as Crowns in Heaven? Yes sure, for the most malicious enemy
that

that his Highnesse has in the World, cannot deny him to have dyed, under the shadow of so many Palms, of his own most noble and heroicall vertues, that they must spring still to all eternity, and grow green with very age: his Lawrels can never wither, nor his Bays be blasted; the resplendent raies of his honour, can never loose their luster, nor the odours of his holy conversation, ever fail of sending forth their precious perfumes.

Thus has his most Serene Highnesse, our second *Moses*, like the former, perfectly changed his Sepulcher into a Cradle, and even drawn life out of his Tomb. O what an immortality is this, to survive eternally in the mouths of men! But how much more happy an eternity is it, to have a perpetual life in Heaven, enjoying the very knowledge, love, life and felicity of God himself?

Come hither then all you Princes, and mighty Persons of the earth, and make hast, to take out your copy and pattern here, betaking your selves betimes to the glorious Temple of Honour, by that difficult one, of holy virtues, which will prove themselves to you in the end, as they have done to our first and second *Moses* here, like *Elias* his heavenly Chariot, all flaming with glory, to render you, not onely most illustrious and eternal here upon earth, but to transport your brave, Princely, & most purified souls, above the height of the Empirean Heaven.

Come hither, I pray you likewise, all you malecontented spirits of this Nation, that have

so

so long maliciously repind, and impiously opposed your selves, against his late most Serene Highnesse his Mosaical Person, and Government, and still do continue to malign his most precious memory, together with the power of his most gracious Son and Successor, set over us now, by God himself, and his own divine virtues: repair hither, I say, with all the ingenuity of judgement, and Christian candor that you can, and I doubt not but by such an impartial perusal of our happy Parallels, you will find all your averfions and distasts alleviated, and that the loathings and nauseousness which you had before, did spring from the disease of your own palats onely, or *Malos gustos*, as the *Spaniard* calls them, and from no other cause at all. If that remedy will not serve your turns, to divert the violent stream, of your old animosities, I would earnestly desire you again (if you are not yet stark-mad with judaizing) to reflect with horror, upon *Corah*, *Dathan*, and *Abiram*, and all his complices, with the rest of that mutinous Nation, the murmuring *Israelites*, &c by a serious soliloquy with your own souls, you may correct that cursed spirit of contumacy, which has so long possesst you, *Quorum facta immitamini eorum, exitus per horrescendo*, by a due consideration of the direful effects of their devilish doings, whose steps you stil pursue. And if all this prove but counsel cast away, let me humbly beseech you once more, through the blessed bowels of our gracious Lord and Saviour, to make your

earnest

earnest and often addressees to him, and holding some such divine discourses with him, as I shall here set down in a form, that I have sometimes used my self upon like occasion, and I cannot doubt, but by his all-healing grace, you shall all be reduced to a better temper, and most ample complacency with the present government.

‘ O most gracious Lord God, which guidest
 ‘ the lives, estates and conditions of all men li-
 ‘ ving in this World, and makest a perfect mu-
 ‘ sick in the universe, which thou composest of
 ‘ many accords; or let us take this great All,
 ‘ and government of thine, as a Table of many
 ‘ colours, or a body of many members: why
 ‘ should I, be it one, or be it t’other, make my
 ‘ self a false harmony in so sweet a Consort;
 ‘ an extravagant colour, in so compleat a Ta-
 ‘ ble, or a prodigious member, of so beautiful a
 ‘ body. It shall suffice me, O Lord, to be a part
 ‘ in this Musick, this Table, or of this Body: set
 ‘ me high, set me low, let me be white, let me
 ‘ be black, make me head, make me foot. My
 ‘ God, it is in thee to give me my part, and in
 ‘ me onely to play it well; why should I kick
 ‘ against the spur, like a paltry Jade? Why
 ‘ being but a miserable earthen pot, should I
 ‘ argue against my Potter, for the fashion, that
 ‘ he has pleased to put me in? If the men
 ‘ whom I envy, or bear malice to, merit their
 ‘ good fortunes, and happy advancements, I
 ‘ wrong thy divine justice, O Lord, to maligne,
 ‘ or oppose them; And if they deserve them

X

not

'Not, they more merit my compassion, than
 'envy; since all their greatness, will serve
 'them but for a burthen in this life, and a far
 'deeper condemnation in the other. If the
 'stars, by contribution of their raies, do
 'strengthen the activity of hell fire, as we are
 'informed they do, how much more then, will
 'those great lights of honour, and sparkling
 'advantages of greatness, increase the torments
 'of a reprobate Prince, or great person? Be-
 'sides, O Lord, why should I be guilty of so
 'strange a malignity against my self, as forget-
 'ing the preservation of my own person, to
 'which I am by nature obliged, go about to
 'ruine any other man, a thing, that nature it
 'self abhors from? & if by loving my very ene-
 'my, all will make for me, as thou, O Lord, thy
 'self hast told me: Why should I, through want
 'of love, deprive my self of so great advantage
 'to my self, or so great a power over him? and
 'this way of revenging by love, being of all
 'things most easie: Why should I go about to
 'create a hell within my self, where thou, O
 'my God, hast a gracious purpose, to erect a
 'Paradise? So, Good Lord, of thy mercie, send
 'us all a happie peace, and true Christian com-
 'placencie, one with another, and to thine
 'own name give the glory, for so it properlie
 'belongs.

MUSEUM BRITANICUM





The Heads of the Ascents, wherein
his late *HIGHNESSE*, our
renowned *PROTECTOR*,
deceased, stands *Parallel* with
the great Patriarch *MOSES*.

THe first Ascent made *Parallel*,
In their Nobility of Birth, and great
extraction. P. 1.

The second,
In their remarkable Beauty of body, and gace-
fulnesse of of Person. P. 6.

The third,
In the great particular providences of Heaven
over them, in their miraculons preservations,
from their very infancies. P. 16.

The fourth,
In all the eminent advantages of their most Libe-
ral and Noble education. P. 21.

The fifth.
In their long Privacy, and happy retirements
of themselves. P. 29.

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In their great modesty, and unwillingness to accept of the ir great charges. P. 43.

The eighth,

In their many most stupendious deliverances of their people. P. 53.

The ninth,

In the many mispirifions, and ungrateful murmurings of the common people. P. 64.

The tenth,

In the malicious oppositions, frequent seditions, and dangerous rebellions of some of the Elders themselves, and Princes of the Assembly. P. 73.

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The twelfth,

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The fourteenth.

In their constant felicity, and most victorious successes. P. 106.

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In all the parts and abilities requisite to the accomplishment of great States-men. P. 115.
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The fixteenth,

In their great care, and prudent caution, in the election of honest and able Officers, and Ministers under them.

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The three and twentieth,

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The Heads of the six Transcendental Ascents, and Parallels.

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Parallel,

In the happy power of nomination of their Successors. P. 251

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In the fair proſpect of the fruits, and fruition of the effects, of all their labours. P. 279.

The fifth,

In their happy departure out of this life, and glorious funerals. P. 283.

The ſixth,

In the magnificent memorials, and eternal monuments that they have erected in the hearts of all good men. P. 295

FINIS



